Issachar Bate

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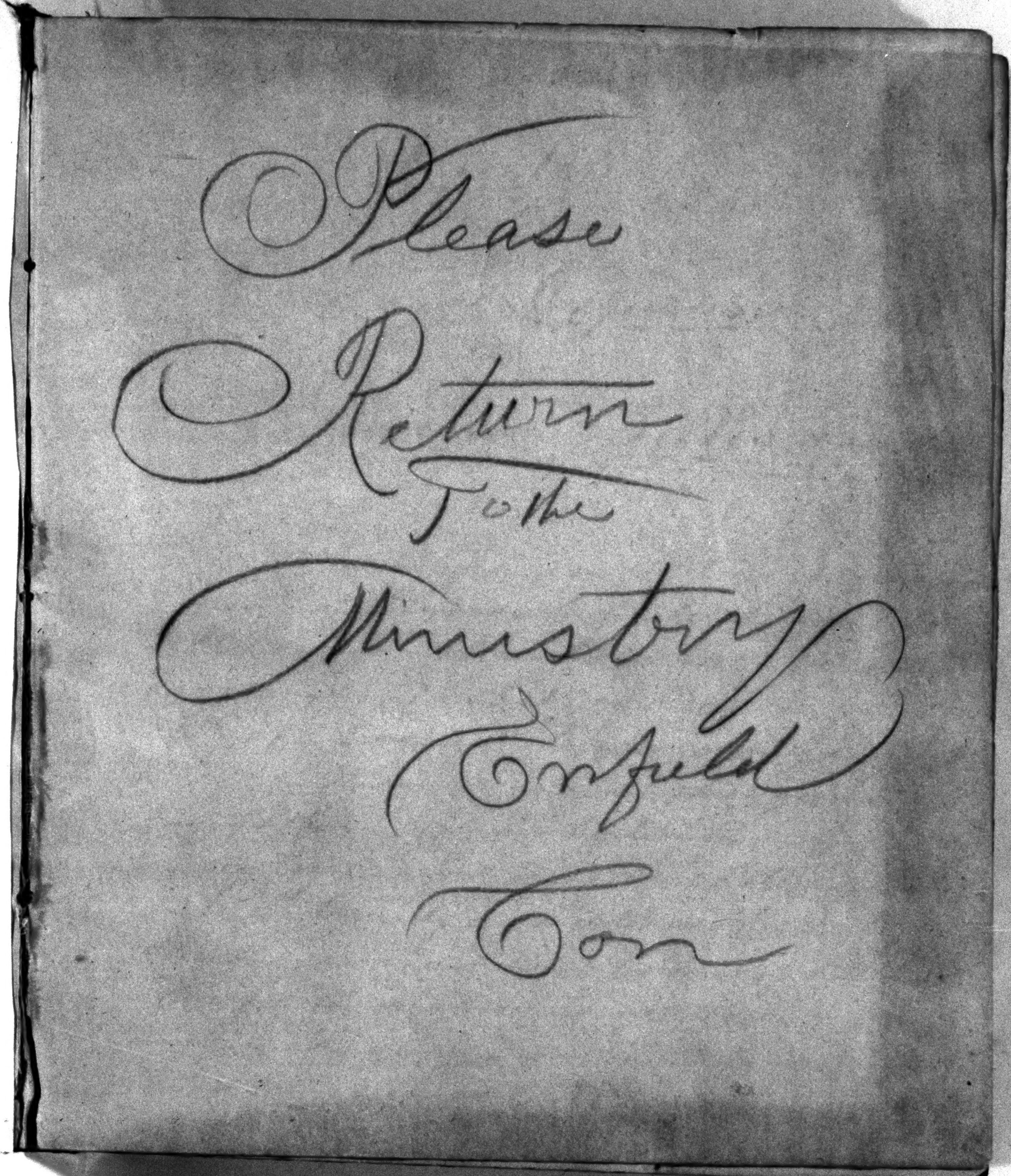
SKETCHES
of Life

Papers of
Shakers

161

Ohio
Union Village



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Ministry
Enfield
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Sketch
# of the
Life and Experience
of
Issachar Bates, Sen.

I was born in the town of Hingham County of Plymouth, State of Maſsachusetts, on the Atlantic shore, 14 miles southeast of the City of Boston, on the 29th of Jan. in the year of our Lord 1758.

When I was about three years old, my father, (William Bates) and my mother (Mercy Joy) moved with their little family, into the County of Middlesex, township of Sherburne, about 14 miles west of Boston, where we lived about nine years. I shall now make some remarks how my little mind was excercised in those days.

Altho' I was a mischievous boy, yet I thought much about God;- yea, and I thought rightly too: for I believed that God was all holy, righteous, and good, and I must be so too, or never see his face in peace. This is what I believe now. And notwithstanding all the disputed doctrines that have been afloat from that day to the present, nothing has ~~been~~ removed that little simple faith out of my soul.

Altho' my parents were Presbyterians and taught me all the good things that they knew, such as little praises and hymns, catechisms, prayers, creeds &c. to all of which I attended very regularly, and was obliged to keep the Sabbath very strictly, yet after all this I was afraid that God would come upon me, some day in judgment, because I was not good. This caused me to watch the heavens above and the earth beneath, for signs and wonders; for I could read some, and had heard my parents read that God would show wonders in the heavens above, & signs in the earth beneath. And when I was about eleven years old, these frightful signs began to appear.

A few years befor the Revolutionary war and the opening of the Gospel in New England, many of these wonders were seen, a few of which I shall notice, as I was an eye witness of them.

The first of these signs had the appearance of what is called northern lights. Night after night for weeks, these lights were flashing from east to west, till at length, one night, they spread all over the horizon, and the whole heavens appeared to me like a blazing brush heap.

The next was a blazing comet, which could be seen every clear night for weeks. The tail of it appeared to be about a rods long. It was bell muzzled in perfect shape of a trumpet. Some nights it would look as red as blood, at other times more pale. About this time, my father moved his family to South Bury, about 12 miles from Sherburne. Here we saw and felt many wonderful things. We lived in a large house with a beautiful dooryard. One Sabbath evening my father and mother took their chairs and sat in the green yard. It being a clear pleasant night the children went out also, and regaled themselves on the green.

I happened to look up and called on them to see what was in the air! It was a black vane about the size of a common stove pipe, and appeared to be about five rods long, and crooked like a black snake, and in the same shape, tapering at both ends. It began to gather up like a horse leech, and gather into a round ball, about the size of an eighteen inch bombshell and then exploded. The fire flew in every direction, and the report was as loud as any cannon I ever heard only not so sharp; and in one moment the sky was as red as blood! O how doleful was the color of that green graſs, and how awfully we felt.

We all thought it was the day of judgement.

About this time there was a man by the name of Green (who had been confined to his bed for seven years, and not able to lift his hand to his head) had a vision. It was shown him what would shortly come to pass. The vision was printed in a pamphlet, and we had it. I can remember as much of the contents as this. He saw two Angels descend from Heaven and they came down and stood each on a separate fort. And one cried to the other with a loud voice saying?

Watchmen what of the night? What of the night? who answered "Midnight midnight," and cried to the other, "What of the times What of the times"? Who answered Doleful times Doleful times! For the judgements of God shall begin in Old England, and shall spread into New England, and there shall be wars and great calamities, and darkness shall cover the whole face of that land &c.

Soon after this, two men were watching with a sick person in the night, and one of them had occasion to go out, and as he opened the door, he called to the other, and they both stood and heard the whole of the 7th Chapter of Ezekiel read in the air, of which this is a part. An end is come the end is come, it waiteth for thee, behold it is come &c.

These things created doleful feelings in these parts, for a while. But there was one Harvy, a Deist, who often came to our house, and he would read these pamphlets & made derision of them; this took off a part of the sharp edge of my horrors, but still I kept a sharp look out.

In the year 1771, my father moved his family into the new cuntry, where we soon found what it was to fare hard.

Nothing worth naming now took place, only the family being large, and the cuntry new, we had to work hard for our living

The Revolutionary War.

About the first of May 1773. General Gage landed his army in Boston. Now war was all the topic of conversation. Every man that was able to lift an old rusty Gun, and every boy that was big enough to carry a little wooden gun, were all learning war. Perhaps one fourth of the time was spent in learning the Norfolk martial exercise. For my part, I got me a fife, and learned to play well. Minute men turned out to be in readiness; and I turned out to fife for them. Every preparation was made for war. I shall here mention two more signs that appeared

A few days before the alarm a few of us were on a hill called Mt. Ararat. We saw two black clouds arise one from the north the other from the south. They met in the west, within a short distance of each other, and there stood like two armies, & fired at each other as regular as in any pitched battle; at the same time it thundered and lightened most dreadfully for about twenty minnets; the clouds then vanished out of my sight. Next I will mention about a strange flock of birds.

On the day of the battle at Lexington a wonderfull flock of birds flew over us. They were not to be numbered No one to my knowledge, has ever pretended that they ever saw that kind of bird before or since. They were seen by thousands, and flew in open sight about sixty miles in a strait course to Lexington, where they disappeared. They flew in as good order as any band of soldiers ever marched, and in profound silence. They resembled a kind of hawk the most of any bird. They all stopped at Templeton pond, a small lake about 60 miles west by north from Boston, and drank and went on.

The next day the alarm came of the battle at Lexington, and the men appeared as numerous in the roads, as the birds were in the air.

Now I shall digreſs a little, and leave the track I have been pursuing, and show the reason why I have been so particular in describing these signs and wonders which I have seen, before I enter on my journey into the revolutionary war.

Firstly, I am now in the seventy fifth year of my age. I was but a boy in those days, so I may justly suppose that the greater part of those who were eye witneſses of these thing which took place in New England are gone the way of all the earth, and perhaps have left no account of these wonders behind them.

Secondly I am so well acquainted with the spirit of man, that I am forced to be jealous over him; that even those who still survive have so little feeling to acquaint themselves with God and his wonderful works, that they either thought light of them at the time or thro' negligence let the whole matter fly off with time from their minds into forgetfulness or oblivion, so as to be forever hid from the knowledge of future ages.

Thirdly, because my soul has been grieved to see the goodness of God (which leadeth to repentance) not only treated with neglect but with ridicule! For in all ages, God in his condescending goodness, whenever he was about to build up and bless a people gave them previous signs of his intention, that the wise may be encouraged thereby. And when he was about to bring distruction upon any people he gave them warning beforehand, by signs and wonders, that the wise may be prepared to meet the event.

But in these latter times, if God is pleased to show any signs on earth, or any wonders in heaven, the next news you will hear of the matter is, some puffed up star gazer has hoisted his telescope, and reached as far into the heavens as he was able, and down he comes with the pleasing news that he can account for it from natural causes, and the multitude mock you, if you presume to contradict his divination.

Now I shall return from my digression and pursue the bloody track of war, not with pleasure to my spirit but at the request of my friends.

When the minuet men (before mentioned) started for Boston I started with them, but my father took me back, and this was a great grief to me. However in about two weeks he consensented to let me enlist (which I did under Captain Dexter) being then about seventeen years and three months of age, not old enough to pass muster in the ranks, but could pass as a fifer, and continued a fifer and a fife major throughout the war.

It was about the first of May 1775 when we took old Cambridge, where the main army was collected.

We being an independant company of rangers, were stationed at the edge of the march in open view of Boston and the Old Summerset, a Seventy gun Ship lying in the Bay between us and Boston, who often saluted us with her metal.

Here I found I had got into a fix where I had no need to look for signs, for I began to partake of the substance.

Nothing now remained for me but to shut my eyes and harden my heart and enter freely into the school of vice; in which alas! I was not slow to learn; and untill we had got well hardened this Old Summerset troubled us very much with repeated firing at us, during the Summer, for we kept this post all summer. Our anoyance from the Summerset, after a while become a matter of mere sport; for we could dig the balls out of the ground and take them on a wheelbarrow up to the college, and old General Putman would pay us for them, in rum by the gallon.

Thus times went on very well till the 17th of June, when the battle was fought at Bunker Hill. On that day we were ordered to take post at the foot of the hill by Mystic river, between Charleston and Boston bay and there stand, openly exposed to the Summerset, the Glasgow Frigate, (a most furious instrument of war) and three floating batteries, and we had to take our full share of all their pot metal, cannon balls, grape & canister shot. We stood where we could see all the movements of the Army, and the battle on the hill, and here I saw the fulfillment of the battle between the two clouds for it literally appeared like the same thing

But all the horrors of this day, (June 17th 1775) did not look so doleful as those of the night. For after the hill was given up, and our army had retreated, just as dark commenced, the British began to burn Charleston. And Oh! the horrible sight to stand and behold their hot balls carcases and stink pots flaming thro the air, for the distance of more than a mile, and in less than half an hour that beautiful town all in flames. The smoke of the blaze lightened the face of the whole heavens as far as we could see. And here I saw the fulfillment of the flaming heavens, of which I saw the sign before mentioned.

At the close of this battle our army retired from Bunker hill to Prospect Hill, about threequaters of a mile distant, and began to fortify, and the British immediately began to bombard and cannonade with all their powers to prevent ~~to provent~~ the progress of this new fortification, and kept it up for about three weeks, even until the fort was finished and completed and then they quit.

I was a part of the time at these scenes and could see their great nasty porridge pots flying thro the air and crammed full of devils as they could holds, come whispering along, with their blue tails in the day time and their firy tails by night, and if they burst in the air they would throw their hellish stuff all about ones ears, and if they fell on the ground, they would hop around as tho the very devil was in them till they burst and then look out for shins and all above; and at the same time cannon balls flying about ones ears etc.

Now to view these wicked inventions of man to shed the blood and bring destruction upon their fellow creatures it is no wonder that I was favored with the sight of these signs and wonders which I saw in the heavens while my mind was young and tender, that after I had hardened my heart and gone through the litteral fulfilment of these things, I should know how to hate them.

Now after the fort at Prospect Hill, Fort Patterson, and one at Roxbury, (a small breast work where our company was stationed, and a few other small works) there was no more forting nor battles that season except some little skirmishes. But in the spring of 1776 a large body of troops marched to Dorchester. I was then in Captain Bunkers company. Every plan was then contrived to drive Lord Howe out of Boston, and to get both sides of him was the object, and preparations were made accordingly.

Thus in the month of March, one Wednesday night, about ten Oclock, we took our march over Dorchester neck on to Dorchester Hill, with one hundred and fifty carts loaded with frames of fort and fasheens (bundles of brush) and we planted three forts on the hill that night; (they were not all as yet filled with dirt) and as the day began to break we left the hill for the British to fire at. The next night we went on again and did likewis the next morning only left a guard.

The next night we went on and kept the hill, and the next day which was Saturday they did their best with their cannon from every battery, firing all night and killing but four men; and we were none afraid of their landing, for we had seventy barrels filled with sand on the hill, to roll down upon them, which would have broken their ranks to shivers and they knew it.

On Sabbath morning about ten oclock they hoisted their canvas sails of 150 sail of vessels in our sight and cleared out.

On monday we marched into Boston and took possession of what they had left which was of no great value. A number of starved horses, mortars also, and cannon all spiked up. The meeting houses were gutted, the insides all torn out to the ground in order to train their light horse in them.

We went to work regulating the fortifications and turning them all to our own advantage.

We then marched to New York, where we had another view of his excelency General Howe, with his great fleet in sight again, and his red coats on Statan Island. Here I was in Captain Gates Co., in what was called the *flying* *camps*. Now to make a long story short. The first attack the British made was on Long Island, which they took by the sacrifice of much blood. This laid the city of New-York very much exposed, yet every exertion was made to defend and keep it.

But when this was found impossible, the next plan was to clear the city of its treasures, particularly of its continental stores, which was completely done out of sight of the British by the means of a large number of batteaus which General Washington ordered to have made and put into the North river, which were kept silently running every night for two weeks, from the City to Kingston.

Nothing now remained in the City of the continental stores, except about fifty cord of wood which was in the upper part of the City, on what was called the holy ground, (a large common, encircled with poor washer women, and some base women) General Washington then ordered a herald to mount the fence, and proclaim to the poor that they might have that wood. And here was a sight worth looking at: for in about fifteen minutes that wood was in as many divisions as there were poor persons, which you must know was not a few. Now General Fellows brigade to which I belonged, was at this time stationed in barracks three miles above the City. In the latter part of August, (if I mistake not) one friday morning, the guards were drawn out as usual, and sent on to the City. It was my turn to fife them on, & stay with them.

All of us were expecting to be relieved in twenty four hours. No victuals came that day. Saturday the same. No relief, no victuals; and on Sabbath morning eight British Ships hoisted sail and came on; five up the east river and three up the north river. The three that came up the north river, each gave us a broad side, as they passed by the brewery guards where we were. We gave them back the best we had, two eighteen pounders, which were played well.

16th

In about two hours the earth shook terribly, and whether it was thunder or an earthquake I could not for a while decide. But now the mystery began to open why we had not been relieved. Our army had been these two days preparing for a retreat, and had this morning started; and the British were pouring in the metal upon them on both sides of the Island to cut of their retreat, but they missed their aim altogether. Yet the guards were entirely cut off, for the British had landed an army on the Island, who were marching down to take possession of the City, and us in it. But by some means General Pitman pushed thro', and came and dismissed all the guards (about 400 men,) and told us to clear ourselves any way that we could. A number of them pushed off to an old Sloop that was condemned, and started across the river, and were helped from the Jersey Shore after she sunk.

For my part I took my little drummer, a pretty boy named James Ellet, then about 14 year old, and started up the North River to get our cloths, but behold when we came on the ground there were neither barracks nor clothes, they were all thrown into the river and rafted up to Kingsbridge; and instead thereoff, a body of distressed men waiting to surrender to their enemies

Here was trouble enough, and our number still increasing, small parties running back to us that had met the enemy. "What is the news"? Ans. "We are all cut off;- and we have had no Commander." At length there came a Colonel of some regiment who advised us to parade rank and file and when the enemy came in sight, if we were willing, he would give orders to ground our arms, and lay our hats top of them, to which we all agreed, about two-hundred of us, and here we stood for some time.

Now I will just mention the simple means by which we escaped. By this time a number left the ranks, and took their choice to swim the river, but how they came out I know not, the river was three miles wide. But while we stood here waiting for the ceremony of surrender, an Irishman stepped out of the ranks and addressed the Colonel in these words. "Dear Colonel, I am thinking it will be of no use to stay here and wait to be taken for I am thinking we will be taken fast enough if we go along." Very well replied the Colonel I will make a proposal; we will all march into yon grove (a horrible thicket) and all lay flat on our bellies. There will nothing come thro' there except perhaps a small flanking party, and we will rise and fire, and force our way thro': and we lay and heard them all go by, and then up and ran. Some attributed our deliverance to the speech of the half drunken Irishman.

We ran about a mile and a half, and it being extremely hot, we made a halt on the top of a hickery hole; and the first we knew we received a shower of pot metals, from the three ships in the North river.

We then scampered down the clifts, and halted no more; till we had finished our nine mile race; and came into the main road and found some of our own Army. Then I took my little drummer and went on to Kingsbridge.

Here we begged a slice of cold beef, the first food we had taken for three days; then went into a barn that night. The next day which was Monday we found a company on Halvem heights; nothing there to eat, and in about two hours after we had arrived the British came upon us, and we had a heavy battle; but we drove them and kept the ground, loosing a number of our best men.

We staid but a few weeks in this place, before we moved back into the Cuntry, and it is out of my power to tell the various moves we made, before we made a stand. For it was Gen. Washingtons policy to keep the stores & baggage always ahead. on which account we were rightly named the flying camps; for we hardly ever staid more than three days in a place without having the stores removed. We would march in the night and come up with them, then stay and guard them till they were again moved on ahead. But at White plains the British came upon us stores and all and there we had to fight, and a sore battle it was; but we kept the ground and defended it for three days, long enough to get our stores out of their reach, altho we lost a number of men.

Thus we kept on with these night marches till got to Croton bridge up the Hudson near the Tappan bay about 40 miles from New York, and there on the hill made a permanant stand.

Now according to the arts in war, this prudent retreat was worth notice. Here were all our stores and baggage, covering more than an acre of ground. Hundreds of barrels and Hogsheads of liquor of all kinds; Rum, Brandy, wine, Sugar Molasses, Pork, flower &c, all brought out of the City of New York, and the whole underwent no less than twenty removals, with the British at our heels all the time for a number of weeks. And yet I do not suppose that in all that time, they ever got from these stores, one dollar's worth.

Here I staid till late in the fall, and my time being out I was discharged and sent home with a number of others. I stayed at home but a short time, before I enlisted under Captn Warner, and went to the Jerseys in the time of the battle at Princeton and Trenton 1777. But the battles were fought just before we arrived, and Gen. Washington had taken Governor Hessians at Trenton, and defeated the British at Princeton and they had retired to Brunswick.

We were then stationed at Baund Brook, where we built a fort called Fort Staats. Here we had a number of Skirmishes with the British & Hessians but no pitched battles.

They came out one day and paraded in battle array horse in front. Our Army paraded in the same manner, horse in front, face to face. And there they stood nearly an hour, looking each other in the face. At length our right wing let off two field pieces, and a heavy flank shot with rifles. And they soon sounded the French horn for retreat, and went back to Brunwick, and we were glad to get rid of them so, for they had a superior number to us but they did not know it.

Now, my three months were out and I went home. And in a few days I enlisted under Captn Stockwells and went to Bennington Vermont. From there I went with General Linkhoon to half moon (now Waterford) at the junction of the Mowhawk with the North river.

But in a short time we were sent for, to return with all speed to assist in the battle at Maloomscoak. But we were one day too late; for the battle was fought, and Genl Starks had taken 500 Hessians 62 British regular and 37 Tories. These were all put into Bennington Meeting House.

The tories were soon taken out, and yoked together with ropes around their necks, and drove off to North Hampton Jail, but the rest we guarded till they were removed some time afterwards.

Our next call was to Saratoga to help take care of the rest of Burgoins army; for having been defeated at Still Water, was making his way to Canada. Three regiments of us were ordired to march with all speed up the North river about 15 miles and take possission of Fort Edwards, to cut off his retreat. This was accomplished, and kept the Fort and kept out scouting parties in the pine woods to prevent any one from escaping.

In three days we received orders from General Gates, to return as soon as possible for Burgoine had capitulated, and we soon took a lively step you may be sure; and my fife seemed to have an uncommon joyful sound. On our arrival, here were five thousand of our enemies soon marched off the ground under guard, to old Rutland, instead of going back to Canada from whence they came. We took their grounds & their arms into our possession. Our regiments were soon discharged from the ground, and soon went home. I with the rest, for there was no more enemies to conquer in these parts.

After I got home I began to grow sick of a soldiers life and got into a notion of marrying. Tho I first took a short tour to Old Rutland to help guard the Burguine prisoners.

See P

Now about my Marriage, and the change in the course of my life.

In the month of May 1778 I was married to Lovina Maynard, daughter of Barzelael Maynard, of the town of Garry in which we both lived. By her I had eleven children. The first was still born, another lived but a few minnets. - The other nine are what is called proper children. Namely, Lovina, Artemas mas, Oliver, Nahum, Polly, Issachar, Sarah, William & Betsey.

After I was married I bought me a small farm and went to work, but I could not get rich fast enough at that, so I went to speculating in goods, Horses, Cattle, Sheep, Hogs, and every thing else that a fool could take a notion to or think of.

Then in 1780 there was a call for men to go to west Point for three months, and the young men would turn out if I would go. The Committe also offered me a great price, and I turned out with about twenty five young men for West Point, and there served out our time, and altho' Benedict Arnold sold us all to the British the bargain was disannulled, and we all returned safe home, and here the war ended with me!

And now whoever may read this little history of my experience in the war, may have some ruminations in their minds, about what kind of a Soldier I was, and what for a character I supported.

Well I will candidly tell you, and you will only have my word for it. It cannot consist in greatness nor goodness; but this I can say in good conscience, that I always did my duty thro' the war like a man, altho' I was but a beardless boy. I was merry and lively, but never had a wry word from an Officer, and but very few from a Soldier thro' the war.

I had a kind of wit that that would draw the attention of every class of people, from the Clergiman down to the ruffin. I could sing nearly every song that was going, whether civil, military, sacred or profane; and I could mimic —

almost every thing that moved; and I could make as much music on the fife as any of them. And this was not all. I was as generous as the day with my messmates. For I would stand their watch tours to ease them, and often take their place in going out on scouts, and on fatigue, while my only calling was to blow the fife. And what of it all? I can now say with Solomon, "This also is vanity."

Soon after my return home from West Point, my mind was again troubled with the phenomenon before mentioned, the literal fulfilment of Greens vision, the dark day all over New England. This baffled all human skill, for it was given up by great and small that there were neither clouds nor smoke in the atmosphere, yet the sun did not appear all that day, and it was as dark as night, no work could be done in any house without a candle! And the night following was as dark accordingly altho' there was a well grown moon.

I was going to a neighbors house in company with a young man, and as we passed several houses the people were out wringing their hands and howling, "The day of judgement is come". This made the young men look pale.

I made as light of it as I could, but I felt awfully. Here was Greens vision literally fulfilled, for darkness covered the whole land of New England.

And what next? Right on the back of this came on the Shakers. And that made it darker yet; for they came forth to fulfil the seventh chapter of Ezekiel that was read in the open air. Yea, and I am a witness that they did fulfill it, and that too in the open air; for they testified that an end had come on them, and proved it by their life and separation from the course of this world, and by the wicked persecutions they indured from this adulterous generation. (Turn to [illegible] page)

Now such confusion of body and mind I had never before witnessed. On the part of the Shakers it was singing, dancing, shouting, shaking, speaking with tongues, turning, preaching prophesying and warning the world to confess their sins, and turn to God for his wrath was coming upon them. All this was right in the neighborhood where I lived. On the other part it was cursing, blaspheming, mocking, railing, lying, threatning, threatning, storming beating with clubs, & sticks, and firing pistols. —

Now when I saw all this, I was convinced that it was the work of God amongst the Shakers. But I was not ready yet, for I had married a wife and therefore I could not come. But I thank my God who has spared me to this time, and who ever kept my hands from persecuting this bleſsed people, that he suffered me when a wicked man to stand on the earth and be a witneſs of his marvelous work.

O thou Infidel! O thou Deist! O thou Skeptic! O thou Nothing! What will become of you who believe in nothing but the works of your own hands! How long O Lord how long!

Now after these Shakers were gone out of my sight, and gathered to Harvard, New Lebanon and other places I made a start to make the world my own.

I spared no pains by hard work, and speculating in everything that was lawful (and some more) to make gain and get rich. But I will forever thank God that he blasted the whole of it

Being unaquainted with the tricks of trading men, I verily thought that whatever a man promised to do, that, at any rate, he intended to do: (for I knew that I did.) but I found to my sorrow that it was not so: for by the fraudulent tricks of trading men, I lost as fast as I gained.

So I found that this trading industry would; not answer my purpose.

Then I took a quantity of store goods which I had taken in payment for shipping horses, and started for the Kenebec river, State of Main; went 100 miles up the river to an old French and Indian settlement called Norragewac, where I purchased 200 acres of land and paid for it all down: got a good deed, put in a crop and returned home 300 miles, expecting to move my family in the fall. But my wife was so opposed to the move, that I swapped my farm (with a man in good standing,) for 50 acres of good land near by.

I made him a deed to the land at Norragewac and he sold it soon. He had to finish his payments on the 50 acres before I could get a deed. I had great confidence in the man, but the next I knew of the matter he had shipped off between two days, and I never got a cent for my land to this day

This with other misfortunes left me $150 worse than nothing. And when I was about twenty eight years of age, I moved my family into the State of New York into the woods, and went to work with all my strength and made a living for them at the hardest: and my creditors being patient with me, I paid them all honestly, and made a comfortable living. And altho I say it myself I know that I was alway esteemed and promoted by my neighbors more than I felt myself worthy: Yet I had many serious thoughts, more than any one would think I had, from my common deportment, for I was what is called in the world a clever, jolly, honest fellow, but it did not feel so to me.

But it felt to me that I was so highly esteemed by the world, that God was determined to chase me out of the world; for I was very full of serious thoughts but always hated conviction. It plagued me by night, and hindered me from sleep, but by continuall fighting against it I would generally wear it off, for five or six weeks at a time.

But when I was 37 years of age, one morning as I opened the door to go to my work I cast my eyes back on my children, (which were then seven in number) and an awful feeling struck my mind.

What will become of these children and what will become of me? For I had sometimes made use of the same bad language before them which I had learned in the army.

I was then determined to begin to mend my life:

so I went to work mooving some large logs; one of them acted very ugly as I thought, and I broke out in my usual manner, of profane speaking ~~"Damn the thing"~~ Here I was all alone, nobody to hear me but God. O the horror! It is all in vain for me to think of being any better. I went behind the fence and fell on my knees. I prayed and cried and begged for Almighty power to help me govern my tongue, if no more; for I had tried till I was beat.

But I soon found that I must go deeper than my tongue. The disease was in my heart, and that had to be broken up from the foundation.

And now if I were to describe the particulars of my distress for about six weeks, while this heart breaking work was going on, it would stain a number of sheets of paper. But be assured I set about the work in good earnest, which work was to do nothing I knew to be wrong, and cry to God every breath to pour convicting power into my heart, till it burst asunder like the marsh mud before a cannon ball. This was my prayer.

I did not think of mercy; I did not ask for mercy. I plead for judgment and torment to be poured out on me till I was broken to pieces. I did not look to Jesus Christ, for I had another matter to settle. I had lived all the days of my life transgreſsing Gods holy laws, and God and his laws were just alike. I had a clear view of God, that he was all fitneſs, and I was just the reverse, and I could see no reason nor justice in asking for mercy. But I settled it in my mind steadfastly, that in hell I would praise God forever, for his fitneſs his justice and his goodneſs; and this was all the relief I could find: and poor relief it was.

But it was not comfort and joy I was seeking; Nay, it was to come to an honest settlement with God if poſsible. I was perfectly willing that he should take my life and all that I had if that would make an atonement: for I abhored myself to that degree, it seemed to me that God wanted nothing to do with me.

And when the tears ceased to flow freely I was in keen dispair. O my wicked heart! The words of the poet suited me well. "My thoughts on awful subjects roll, Damnation and the dead, What horrors siege a guilty soul, Upon a dying bed". But I had it upon a burning bed. O hell! I have been in your belly.

I went to every meeting I could hear of, but nothing there for me. I kept my mind to myself and did not open it to any body, and I am glad I did so, for if the preachers had found out my state, they would have ruined me, as they have ruined the most of mankind to beat them off from the law works, and tell them to look to Jesus; and so they are never convicted of sin. But I wanted the whole matter settled that God would make something or nothing of me.

One day as I was in deep distress, a voice spoke to me in these words, Will you be as willing to go and lead mankind in the way of righteousness, as you have been to lead them into vanity? I answered out loud, Yea Lord, I will go to France. This created a little hope in me that some invisible being had noticed me.

I had been five or six weeks in such trouble that it had created a sore lump in my breast. It felt like a three pound cannon ball, and I did not care if it killed me.

I then concluded I would go the next Saturday to a baptist preparatory meeting. Accordingly I went and sat in a pew and heard them all open their minds, and while they were telling what sinners they were, I concluded I could tell that story in truth: but I did not suppose they meant what they said. And after they had all got thro' the way was opened for any one to be free, who had any thing on their minds. A young woman in the pew urged me to rise and speak; which I did but had no tho't. of joining. After I had related my trouble, the Church were called on to give their voice. They cried out "it is Canaans language". I know not what they meant.

Then all that were satisfied were called on to rise up. They all arose but two and they said the reason for their not rising was they wanted to ask me a few questions. (Question) Have you at any time felt a little more releasment than at others?

A. I got up one night in great trouble, and took the bible and read about Davids troubles and it was some releasment to me to find there had been a man who had been in trouble as well as myself.

They all cried out, "that enough—we are satisfied" and began to urge me to go forward into the water

I told them I had no such intention. They then began to warn me. Job Picket warned me not to delay; for he did so, and had to go seven years into captivity among the Shakers for his disobedience.

They read their covenant & I approved of it, & their articles of faith; but three of them I rejected. Viz. Their kind of election, perseveranced, and original sins being damning to every creature. But they said "No matter he will soon see it." But I told them I felt very far from being a Christian. I should wait till I felt better satisfied.

So I returned homewards; and felt worse than ever. The sore in my breast or rather in my heart was in tormenting pain; and I concluded I must cry for mercy or give up the ghost.

And while I was studying how I should address God, (when I got into some secret place) even the word that I should say, right there in the middle of the road, in a moment in the twinkling of an eye, a hot flash like lightning struck me thro' the neck and shoulders into my heart, and drove out the sore lump, and every weight about me; and left me feeling as light as nothing, with my hands stretched up and on my tip toes, expecting every step to leave the earth and step into the air. Here I had ~~the~~ the perfect knowledge of joy unspeakable and full of glory; for no being in heaven or on earth could feel any happier. It was truly unspeakable, for I could not utter the half of it then, neither can I describe the half of it now.

But I went home to my own house, and told them what great things the Lord had done for me.

And I went skipping across the floor, singing psalms and hymns, which astonished my family very much

Thus I kept up my exercises till one O clock at night, and then laid down in perfect peace, and death and hell were far removed from me. In the morning I arose praising God as full of joy as ever. And when the people came along to Meeting, I went on with them preaching and praising God to their astonishment: And when I got to the meeting house there was a large body of people collected on the common, and there I poured out a testimony. I knew not what it was, for it was nothing of mine; but I knew it was the power of God; and it threw them all into tears, Deists and all; for it was an astonishment unto them, yea and it was a real astonishment unto myself.

Then I passed by the north end of the Meeting-house to the burying yard, (the sight of which had always filled me with dread) and stretched out my hand over the fence and bid defiance to death and the grave. And I have never been afraid of that monster (so called) from that time henceforth, even forever.

And as I returned & passed by Elder Browns I told him I was ready to go into the water or any thing else for I was prepared to serve God forever.

— So all gathered into the Meeting house, and I took my seat, which was the fore seat in the front of the gallery, (for I had been their Chorister for some time) And when I rose up to pitch the tune, I broke forth in the power of God to the singers. I told them I had been four years teaching them to sing with the understanding, and now I could learn them to sing with the spirit: and so went on till the whole house was in tears. Now one may judge how wonderful this new thing must appear (while it was called a cold dead time of religion) for one so unexpected as I was to come forth with the flaming power of God, (for it was nothing else) to melt them down for a while; for within two weeks there were about sixty baptized.

But they were only Baptists after all

Now in the intermission we all went down into the water, and I was baptized. And when I came out of the water Lo! the spirit of death came upon me, and I was as dark as ever. The preaching, praying, singing and Sacriment, were all death to me.

I went home and went away alone, and poured out my complaint to God, and received a goodly measure of the same life again, which I kept about three weeks, in which time I was as happy as × I could wish to be; for I had semingly returned to the days of my × youth and had the same little childlike faith that I had when I was a little boy: That God is good. — Yea and I have proved his goodness to me. And all that remains now for me to do, is, to take the yoke of Jesus Christ whom he hath sent, and learn of him to be good even as God is good.

Now let the vain disputer of this world come forward & make me think that I received all this by my education or by tradition, and his labor will be in vain, for I never received one trait of it from that quarter.

I was always a free agent and received this, my portion, from God when a child. But I played the prodigal with it, and wasted it like another fool, and had to go thro' dreadful sufferings to get back to my fathers house.

But when I began to return, dont you see how the father ran and fell on my neck and kissed me? Well I can see it even to this day; and O that I might not only see but also feel those sweet kisses both now and forevermore.

But after all this, I was still a great way off and remained so for some time. But the father knew I was on the way; & it was seven years before I got stripped, and found admittance into the house. But to return. — There was a great stir among the people in those days, so that we had society meetings three times a week. I always attended and was very lively, praying and exhorting in turn, till they began to charge me with preaching, which was very far from my tho'ts; but they insisted on it that I never could be satisfied short of taking up my croſs & preaching.

Accordingly four Baptist preachers were appointed to hear me, and they licenced me to preach any where and I did preach the best I knew, sincerely.

But I soon fell under trials for fear I was not called and I prayed to God to strike me speechleſs if I was doing any thing contrary to his will, & that should be the sign.

But he did not do it, So I went on preaching, and to bring the matter to a descision, I prayed to God to kill me, rather than to suffer me to preach without his approbation.

But when I found that I was not killed, I made a solemn contract with God, that I would let all disputed doctrines alone, and testify against all sin.

Thus I went on in this distreſsed way from 1795 till 1801. So much for preaching. Now I must go a little back.

After my three happy weeks had passed away, behold the true light of conviction (a bleſsed gift of God) showed me that I was still lost in the flesh, and under the power of nature's darkness; and this was not all. My past sins were set in order before me, and had all got to come out of my mouth, altho I thought they were all forgiven.

So I left my work and went to Elder Browns, and took him out to the sugar camp, and told him my distress, and that I wanted to confess my sins." "He replied You do not mean your secret sins" Yea, that is my distress said I" "Well said he I shall not hear you it might ruin your family.

I begged on him to hear me, but he said he would not Then I began to tell him how I felt in relation to the flesh. He said such trials as these were just an imposition of the Devil, for it was the great command of God. So I had to take my load back again with this hope, that my wife would hear me. But she flew and left the room at the first motion.

Here I was a poor distressed creature, with no man to guide me, and no woman to help me. I often opened my faith to individuals, how I felt, and what I believed concerning the works of the flesh, bearing arms, swearing oaths, dressing in the fashions of the world &c. Which was generally treated with contempt.

Now for me to try to relate the distress I went thro' for seven years, trying to fill myself with husks would be a task. But by still hoping that the next revival would bring salvation, I kept pretty good spirits for about four years. But after passing thro' several revivals and finding they all ended in the flesh, I began to testify that that salvation was not among us, nor never would be in that way of going.

Then I began to look around the world to see if there were any that did good, and I found that they all lived after the flesh but the Shakers, and there I hated to go

Here I was for three years, my faith with the Shakers and my union with the world, and I a poor tormented Baptist preacher.

Now about my new life and union with God and his people. If the thousand of fruitless prayers were counted, and the puddles of wasted tears I shed were measured, it would astonish a wise man to see what a fool I was

If I said or hinted such a word as going to the Shakers, I had the awfulest warnings to keep away from those deluded creatures. There were none of them nearer than seventy miles, & how to break the bands and get to them I could not contrive for sometime.

At length I fixed a plan and made it work.

I told my wife I believed it was my duty to go & see my poor old father. She was very willing. I I opened the same to the church, and they were more than willing; for they said they would give me new credentials, so that I could preach in every church between there and where my lived, about 100 miles. So I got my credentials and took my journey. I went and visited my father and then went on to New Lebanon.

I found my sister Dolly on the way, who had lately confessed her sins, and a daughter of one of my sisters, also, Hannah Train with whom I had some conversation.

They told me when I got to New Lebanon to inquire for Elder Cooly at the North House. So I went on a while with two minds; one for Lebanon and the other for home, awfully afraid of being deluded.

At length I broke the snare. I appealed to God that he knew my heart. He knew it was salvation I was after, & he would not suffer me to be deluded.

So I went on, lodged at a turnoff's tavern that night, on the mountain between Hancock & Lebanon.

Heard dreadful stories about the shakers. Next morning arrived at the North House, knocked at the door and Stephen Woodward opened unto me.—

I told him I wished to see Elder Cooly. He soon came forward and asked me what I wanted. Ans. I want to talk with you. Question "What about" Ans. Religion. Ques. "Do you profess religion"? Ans Yea. Ques "What Order? Baptist. Ques. Are you satisfied with what you have got? Ans. Nay. Very well said he, go and take some breakfast and then we will talk. Stephen told me, after I had confessed my sins, that he went down and told the sisters to get some breakfast for a man that was going to confess his sins and preach the gospel.

After breakfast, Stephen conducted me to Elder Cooleys room. First of all I requested to tell my experience, for this reason". I have been told, by one who left you that the Shakers would call my experience all old heavens.

I told her if they did I should be done with them. Well said he, tell yours, and I will tell mine. So I went thro with it briefly. Well said he that was a blessed work of God to prepare you for something further. Then he went on with his; and, said he, after I had preached fifteen years among the Baptists I testified in the pulpit, that full salvation never would come till the new heavens were opened, and then the circumsising knife would come.

And I had to go to Albany Jail where Mother &

the Elders were; and there I found the day of judgment, there I confessed my sins, and there I re-seived the power of the new heavens" Then he went thro' all the work of God from the beginning of the world, down to the present time, in which he and I then stood. This was the first strait testimony I ever heard out of the mouth of man. It seemed as tho' my soul was perfectly acquainted with it.

Then I told him what a fix I was in. That I had stolen away from home, and that I had two appointments of preaching, that I must fulfills and I wanted his counsel whether to confess my sins now, or go home and settle matters and come again.

He replied "Count the cost well Issachar", so he ~~went to the gate with me and~~ after I was on my horse these were his last words. "Farewell Issachar, and remember there is but one Christ" This sounded strange to me, for I tho't I had always known that. But these words stuck with me, till it was opened to me all at once that I never had understood the scriptures, one faith, one Lord. There must be a Christ to every faith, and I knew there were many faiths.

Then I had an open vision of the great Babylon, all in confusion, and I bid adieu to it forever.

Now my whole stay at Lebanon was not much over an hour, for we did business quick. I eat quick and talked quick & started home quick, for I was quickened. I went home and kept myself as close as possible; but they soon smelt me out; and before night the news was all thro' the country that I had joined the Shakers.

Now came on the trial; this is the last day with me. In this flood I must either sink or swim. My greatest trouble was at home, with those of mine own household.

But soon a committe was sent from the Baptist Church to labor with me. O the floods they poured out of their mouths against the Shakers. I told them a great part of those stories I knew to be lies. Then they were grieved that I would not believe them; but I was not going to believe a lie that I might be damned. I had been damned already; so they went away and gained nothing of me that time.

Then I was cited to Church meeting once and again, and all the Ministers they could bring on for sixty miles distant were all upon me. But all to no purpose. I told them that Salvation was mine & I would have it, and that it pleased God to hear me say so.

For five weeks I did but one whole days work. Then I got on to my horse and went to New Lebanon and confessed my sins. August 1801. I was then ready to meet any of them; and have been ready ever since to meet any flesh bug on earth.

But when I returned home, none but a well tried Believer can sense what I had to endure. Not one in my family that would unite with me, not one in the neighborhood but what was opposed to me. Even the children in the street, who used to reverence me now mocked me. Then like Job I had to take it. I was like one mocked of his neighbor who calleth upon him and he heareth him and the just upright man is laughed to scorn. This gave me strength, for I was confident that I had done nothing but what was acceptable in the sight of God, that caused them to hate me.

But in a few months they were willing to keep out of my way, for I had a testimony as hot as flames, and stood in the power of God, and they did not much like that.

I was soon after sent out by the church to preach to the world, in company with Benjamin Youngs, who was a lovely companion, and a blessed little strong man of God. He went with me first to my family in Hartford, and gained their feelings and respect, which they have retained unto this day.

Then we went to Pittsford Vermont, 120 miles, where we found wonderful things. They had had a wonderfull revival, caused by a marvelous light, seen on the top of one James Wickers house; the whole neighborhood was awakened: but when we found them they had got pretty much thro' with their light, and had united with the Methodists, but were still looking for something further, and had united in prayer; (for one week previous to our arrival) that God would send them something more even if it came from the Shakers.

And when we came on the ground (or before we came) behold there was an appointment for a circuit rider to preach at that very house where the light was seen, and we went to the meeting. And as God would have it, the man was taken sick on the way and could not come; and after they had waited long enough, they called on us to speak. I arose first and felt zeal and freedom; for I felt confident that this effectual door was opened by divine providences and I could feel that the word was a nail in a sure place. When I was thro' Elder Benjamine arose, with the same impulse, and clinched the nail completely. And when he was thro' a man rose up, and looking me right in the face, putting his hands upon my shoulders said "I want you you to go with me and hear me confess my sins. Another went to Elder Benjamine in the the same manner, and so they kept it up, one after another, till I think there were twelve, (male and female) who confessed their sins that evening.

At the close of these openings there came one into the room, and told us there was a wonderful sight to be seen in the sky; we all went out; and there was a bright road across the centre of the Horizon from east to west about two rods wide, as it appeared, of a palish red, with a bright border on each side.

O how soon we interpreted this sign: that this same light and power was going to reach those waiting souls in the west; but not one thought that *we* had got to travel this bright road.

Now the people kept on confessing, till, I think there were about 26 set out. But O the battles we had with the Methodist-preachers! They were all raving. But the people told them that they joined them on these conditions; that if they found a further light they would leave *them*; and they had found it, and we are determined to hold it fast. And the most of them did hold fast.

We visited them till they moved to New-Lebanon, Watervliet and Hancock.

After we returned from Pittsford, we were sent to Guilford New Hampshire, about sixty miles: there we gathered a number more. Then we were sent to Otsego, New York 110 miles and there we gathered a number of lovely souls.

Now about fourteen month after I set out, my wife confessed her sins; this was a relief to me. After this I had a privilege to sell my plantation, and move my family to Watervliet, which I thankfully improved, and effected in a few months so that in March, 1803. we moved to Watervliet, all but my two oldes sons, with whom I settled.

After we arrived my family all set out with me, and were all comfortable. This began to feel like my Fathers house, for which I had been looking for seven years. I thot I had got home; but I did not know what was yet before me. Here I went to work as comfortable as a being could wish to be; part of the time out preaching to the world, and visiting those whom we had gathered; and the rest of the time at home to work, till 1805.

Now from 1801 till 1805, we had wonderful -

accounts in the newspapers, of an extraordinary revival in Kentucky, and other western states, about which my beloved companion and fellow laborer, (Elder Benjamines) and myself, used to converse while on our journeyings and travels.

I wondered why the Church did not send messingers with the gospel to those poor souls; for I pittied them in my heart. But I concluded that the Church knew better about it than I did. But in the latter part of December 1804 I was sent for to go to New-Lebanon. Soon after I arrived, Elder Ebenezar invited me into his room. We sat and talked about common matters for some time. At length he asked me how I felt towards those precious souls that God was to work with in the west. I told him I had wondered why they had not been visited before this time. He said the Church could never feel a gift till now: but now the door is opened.

Now said he I want to know your faith: Supposing the lot should fall on you for one, are you man enough to leave your family once for all, and all your friends in these parts, and hazzard your life for Christs sake, and for the sake of those poor souls whoom God hath prepared for salvation? I answered thus. My faith is in the gift of God; that is in the Church: and that faith I will obey, come life, or come death.

Well said he, that will do. The Church have appointed Elder John Meacham, Elder Benjamin S. Youngs, and Issachar Bates to start for that Cuntry the first day of January 1805. You will receive further counsel, so you may prepare yourselves.

Now all my former hopes of my fixed home at Watervliet, were all blown up to the moon. Now the cross you'll have to bear or fight the answer of your prayer. For I had prayed and desired that those poor souls in the west might be visited, but never had the first tho't of going myself.

Now all thing were fixed ready and it was felt best for us to take one horse to carry our baggage & we go on foot. But a brother should take us two days journey in a sleigh, with our horse before his two; then take out our horse and go on & the brother return.

And after receiving the counsel of Heaven from our blessed Mother; and the rest of the Ministry and Elders and their most affectionate love and blessings, with the kindest farewell and blessing from the rest of our blessed friends, we took our journey for the Western–

land on the first day of January 1805, at three oclock in the morning. We went 62 miles that day, and 50 the next Arrived at Fishkill, where our good brother John Shapley left us, and returned home, and we loaded our horse and went on our journey; the particulars of which I shall not state, excepting that it was a cold hard tedious winter.

We had to wait two days at New York, before we could croſs to Powlers Hook, by reason of the ice; and then we had to keep the main stage road thro' Philadelphia, Baltimore and Washington, because the back roads were not paſsable, by reason of the ice, snow and water; for we had rain snow or hail most of the time: but we made no stay of account, except on the Sabbath, till we got to Kentucky.

We found that the work of the revival had spread into parts of Virginia; we called and saw some of them have the jerks, asked them some questions and went on.

We went thro' Lexington, and Abington &c at Hawley we turned our course into Tenneſsee; croſsed Holston into Green County; staid all night where there was a New light Meeting, a number of them were exercised with the gift and the power of the holy spirit, but were still on the old ground. We croſsed Holston back again, and went to Bears station; from thence over Clinch Mountain, and were soon at the Crab Orchard.

But when we got to Clinch River, it was on Saturday, and here we put up at a kind of Tavern and stayed over the Sabbath. Here we found a diſtreſsing circumstance. A young man who was travelling with some moovers near this place, struck an ax into his knee, and was laid in an old negro Cabin, and there lay and rotted.

The old negro told us of it the next morning, and we went out and saw him: and it was a real horid sight. His dung that he lay in half covered him, ~~rump~~ and both his legs were rotten; and corruption and dung were his bedfellows and no mortal to pay any attention to him. So Elder Benjamine and I concluded we would lay him out, so we went to the Landlady and got a sheet, and went at it. We got a tub of water and washed him, and layed him out in the best manner we could; but we had to lay him out croſs legged, for we could not straiten his legs. But the people were awfully struck with this deed of humanity, and were desireous to have us stay and preach the next day to his funeral; but we told them we must go on.

But on our way thro' the wilderness, we were informed of the murder of Joseph Lankford, by two men by the name of Harp. We were told we were told we might see the spot where he was killed. It was written on a tree by Rock castle River. I expected to see some horrid expression written on such an occasion, but behold! when we came to it, this was all that was written, — Lankforts Defeat! My soul and my flesh shuddered. Is this the world that I have got into, that murder is nothing but a defeat.

I will for the first time express my horrid feelings. I tho't if I was back to Watervliet, and could have twenty four hours to see my friends, and then be laid in their burying yard, it would be a paradise to me, compared with what I had to go thro with such spirits.

And in one moment, that *same* voice that spoke to me in my conviction, said, Remember your promise, that you would go to France. You are not there yet, but perhaps you will be called for before all is over. You are in the work of

God. And I was as suddenly released as I was panic Struck.

Then I put on the whole armour of God, and set my face as a flint against earth and hell and all that attempted to work against God. I soon felt that all the fear they could cause was but a bubble. All these feelings I kept to myself, tho' we all showed our surprise at what was written. So we moved on to Crab Orchard, in the border of Kentucky; went a few miles beyond, and put up at a decent Methodist house and got our cloths washed. This was on Saturday, the first of March.

Here were two young women, who told us much about the revival; particularly at Point Lick, where Mathew Houston lived, and what a fine man he was. They wished us to go to his meeting the next day, and said they would go with us; (hoping we would preach)

So on Sabbath morning we started for Mathew's meeting house about seven miles. We found Mathew preaching, pounding away at Old Calvin.

After he was thro' the young women got word to him and he opened the way for us to speak but we remained silent. We put up at one Maxwells. That evening we attended society meeting, at which my old companion, Benjamine spoke some.

So here we formed a small acquaintance The next day by request we went and visited Mathew Houston, He was very free.

He told us he was young in the light only two weeks old, and that he wanted instruction but said that at Cane-Ridge they knew more about these things. Yet here we found two lovely Peggy's whom God had prepared for the gospel. One of them was Mathew's wife. The whole family were full of kindness and we blessed them. We tarried in that neighborhood about a week, the most of the time with a man by the name of William Royalston, who was extremely kind.

We preached in Mathew's meeting house attended their society meetings and opened our faith in some degree, and gained the feelings of a number of them.

Then we went on to Cane Ridge where we were generally kindly received. Barton Stone their Elder took us to his own house, where we had much conversation with him, and a number more. They sucked in our light, as greedily as ever an ox drank water, and all wondered where they had been that they had not seen these things before. Barton said that he had been expecting it would come out about so in the end.

They were all filled with joy. This is what we have been praying for, and now it is come.

But there was something yet behind the curtain (as the world call it.) The next news of salvation was this; to gain this kingdom, we have to take up the very cross of Christ, and enter into the same self denying path of regeneration which he trod, or never go where he has gone.

And Satan entered into Barton as soon as he understood this; for he set more by his Eliza, than by all the salvation that God had prepared for the fallen race.

Yet he did not let out his enmity for some time, but still showed friendship, and desired us, at least, one of us, to come and attend their next campmeeting to which we agreed if in our power.

So we tarried a number of days, attended their society meetings and gathered the feelings of the people in a good degree, then left our horse with John Ireland, took a kind farewell, and started for Ohio.

We crossed the Ohio River the 19th of March 1805. Then went on to Springfield, where John Thompson, (a new light preacher,) had a congregation. There we found an abundance of chaff and but very little wheat. We left them pretty much as we found them; and on the twenty second of March 1805 we arrived at Malcome Worley's where we found the first rest for the soles of our feet, having traveled 1233 miles in two months and twenty two days.

Here we were received with the greatest kindness and altho were strangers, yet good Malcham soon ~~knew~~ us, for he said his Heavenly Father had promised to send help from

Zion," and I ~~am~~ glad" said he "that you are come".

We soon found that he had the deepest light, (as touching the foundation of sin,) of any one that we had found; and was groaning and waiting for the way to be opened, for him to be delivered from the bondage of corruption; the works of the flesh, which he testified he had got to forsake, or never fin salvation.

We had much conversation that evening with him and Peggy his wife, and then he put us to bed and told us he would hear more of this matter tomorrow. A few days after he confessed his sins, and received the power of God, and was a strong man of God. His family were all friendly, and all soon confessed their sins.

The next day we went to Richard Mc Nemar's their first leader, where were a number of leading men. We opened our faith plainly, and much was said during the day. Richard observed that he never undertaken to build a church, if we had come for that purpose, he would not stand in the way; that his people were all free for us to labor with, and he would go to the Gentiles.

We staid that night with Richard and the next day which was Sabbath, went to meeting with him, and he preached much to our satisfaction. After he was thro' I asked liberty to speak a few words, and it was granted, and I spoke a short time, after which Benjamine spoke some, and read the letter from the church, (for he was our reader and principal clerk;) after which a few favorable expressions were made by Samuel Rollins. He said, "I thank the God of Heaven that Salvation is come".

There goes wife and children, house & land, for the Kingdom of heavens sake. A few others spoke favorably, the meeting was closed, and we returned.

The next morning family duties were attended at Richards, and the said Samuel was called on to pray; he made many pathetic expressions, among the rest was this. "We thank the O God that thou hast sent a charriot of fire from the east, drawn by three white horses, to bring the everlasting gospel to this land". Thence we began to visit some from house to house.

Now it was agreed for some one of us to go back and attend the meeting at Cane Ridge, according to request,) and the lot fell on me. Accordingly on the twenty seventh of March I started on foot and alone thro' mud, and water, waded Mill creek three times more than knee deep.

The distance was about 90 miles, among wild strangers: and my shoes being too small and my footings stiff with mud, the back part of my heels were so blistered that I had to travel part of the way with my shoes down at the heel. But I arrived at Barton Stones on Saturday night, and found many preachers there.

I was received with outward kindneſs, and a number of the people were very friendly and glad to see me, but the preachers were struck with great fear, and concluded if I were permitted to speak or preach, it would throw the people into confusion. and to prevent it they would counteract their former liberality and shut out all other sects from preaching at that meeting, and that would shut me out. All this they did among themselves, without the knowledge of the people; and the people still expecting me to preach.

Sabbath morning after much conversation with the people, (who were all attention) we took breakfast and went on to the camping ground. Marshal and Stone preached first, and they preached the people clear back to Egypt.

Stone told them to let no man deceive them about the coming of Christ; for every eye would see him in the clouds, and they would see the graves opening. and the bones rising, and the saints would rose and meet the Lord in the air, whose names are written in the Lambs book of life, which is the little book that I have in my hand. (the bible.) Marshall went on much in the same track. He warned the people not to follow man; to keep their bibles in their houses, and in their pockets, "for in them said he you shall have eternal Life" Don't believe what man says, dont believe me for I have told lies."

Thus they went on till the people were covered with darkness, and even the woods around us seemed to be in mourning. A great number paid but little attention to them, but were encircling me around, asking me questions, and testifying at every answer, "That is eternal truth; that is the everlasting gospel," and many other expressions of joy for the truth.

At length Mathew Housten took his turn of preaching, and took his text "Let us go up and possess the land, for we are fully able." – And he had them across the red sea in short order, you may be sure.

The woods began to clap their hands, the people skipping and jerking & giving thanks: & a great part of them interceding with the preachers to have me preach, but were put off for that day

After the exercise of the day was over, I returned to Stones and stayed over night, and had much conversation with the people. Next day went on to the ground again. There was some preaching, and a little of every thing that amounted to nothing; the people still insisting on my preaching. At last eight men went to the stand and said I should preach.* And I did so. I mounted a large log in front of the stand and began to speak. Altho the preachers and many others had gone to their horses to get out of the way of hearing; yet when I began to speak they all returned, and all paid good attention. I spoke about an hour, and the subject I spoke upon, was showing the difference between the letter and the spirit. And when I got thro' I dismissed the multitude. Then began the controversy. One cried "Spirit! spirit! all Spirit!" Another cried "I bless God for the spirit; for it is all that will do me any good". And so the multitude were completely divided, and I escaped.

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* So to pacify them they told them they would dismiss the meeting at 12 O clock, & then I might preach

After having a short interview with Matthew Houston and Peggy (his wife) and clearing some things out of their way and telling them what to do, I went home with John Ireland and staid that night, then went to Stone's, and so visited around among the people, from house to house for two or three days. And O! that I could relate the dreams and visions that were related to me at that time and all convincing them that the Shakers were right, and they would own that it was so. But there was that abominable stone bridge that they were afraid to cross. That Bull in the gap that would not go in nor suffer the rest to enter. I will now relate one or two of these visions which I can remember. A young man saw three patches of flax. He was taken to the first patch, and told that this represented the Presbyterians, and it was nearly all rape Then he was taken to the second and this was the

Methodist, and it was about two thirds rape. Then to the third, and this was the Shakers and it was all clean Flax and no rape in it. Again he saw a new light preacher, preaching on a stack of Straw. The Straw cought fire and the preacher fled. But a Shaker preacher sprang on the stack, & there stood and preached in the flames, till it was consumed to ashes and received no harm. So said he "I am convinced but I know not what to do." ¶ There were many more such striking visions, but I do not recollect them well enough to relate them. But they were a people that God had prepared for the gospel, and O how it did grieve me to leave them bound by a fleshly man.

But I returned again to Ohio, on foot & alone and arrived safely again to the brethren, and found the work of God going on. A number more had confessed their sins and the Devil was mad about it and I was glad about it.

Now as to dates of days months or years and such matters, I shall not trouble my head; seeing they are recorded in other books. It is enough for me to state that we went about the great work that we were sent into this new world to accomplish, which called us to be instant in season and out of season, to which we inured ourselves like God's hunters and went thro' this wild wooden world by day and by night hunting up every soul that God had been preparing for Eternal life, or death unto death, to give them the offer of that treasure which God hath committed to us which is eternal Life in obedience to the gospel of Jesus Christ. and Mother Ann, in this day of his second appearing, which life to obtain they must honestly confess all their sins before a witness of God, thing after thing, and forsake them by taking up a final cross against the world the flesh and all evil in their knowledge and by righting all their wrongs with their fellow creatures and subjecting themselves to the teaching of those appointed from time to time to minister unto them.

This was our gospel, and I have one witness among many, that there is not one soul, who has received this gospel in the love of it, and has obeyed it from their heart, but has now eternal life abiding in them, and is justified and accepted of God. And on the other hand there is not one soul who has ever received it, and then turned away from it by disobedience, but are now, or shortly will be gasping and struggling under the power of the second death, which never dies.

Now we went thro' all the region of what was called the Turtle Creek settlement, in Warren County, first of all, and gathered a number of precious souls there; and while these tender Lambs were just beginning to seek the sincere milk of the word, a camp meeting took place at Turtle Creek Meeting House, which was Richards Stand.

About the 28th of April a great body of blazing New Lights with John Thompson, a preacher at their head, determined to break down all before them. Thompson mounted the stand and began his preachments and undertook to show how they had been imposed upon by deceivers, and how much he had borne with one Worley; and now these three eastern men had come to tell us that Christ had made his second appearance — paused — But they are liars, They are liars, They are liars.

Now I will venture to say that the tumult at Ephesus was no greater than was the tumult at this place for about half an hour. It was one steady cry, Glory to Jesus, Glory to Jesus, Glory to Jesus, & almost every other noise. And what was the cause of their giving so much glory to Jesus and all their noisy endeavors to prove his poor suffering witnesses to be liars? Why that they might enjoy the pleasures of their fleshly lusts for a season!

In the time of this tumult I stood on a log alone for neither Elder John, nor Benjamine was present wa present at that time tho' not very far off, They were at Malch-am's writing a letter home. I was ordered back to hell from whence I came, and was called many bad names. And as the tumult ceased I stepped off of the log, and while passing thro the multitude they cried out, "See how his conscience is seared as with a hot iron: he does not regard any of this at all". Neither did I regard it any more than the croaking of bull-frogs; for I knew it was all a hellish tumult of mockery

During the scenes of this day Saturday, April 27th Richard attempted to still their noise, but they forbade him to speak. He succeded however in throwing out occasionally some very hot matter. The peculiar scenes and tumults of this day, (the second of the camp meeting) being mostly closed; I went round and hunted up our little ones, and found they had stood the storm firmly thus far, and their enemies had lost more in the battle than they had gained.

The next day which was April 28th, which was the great day of the feast, the great day of the sacrament, we all attended the meeting. Richard succeded in taking his place to preach, His text was this. "God forbid that I should glory, save in the croſs of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world".

And he preached soundly. At the close he observed. "The rudiments of the world that gender to bondage are coming to an end! and that all those who were determined to go forward and poſseſs the promised land might with propriety eat the paſsover, (or take the sacrament for so we had mutually agreed) and so at the same time, and at the same table, while the boisterous glorifiers (in the flesh) of Jesus were taking their sacrament, the believers were eating their paſsover.

This also, as well as the next and last day of the meeting was a day of great distreſs and confusion. Many had come from a great distance to see and hear what was going on; The whole cuntry seemed in an uproar and the very air and woods rung with the appalling sound of false prophets! Seducers! liars! wolves in sheep's clothing! parting man and wife! Breaking up families and Churches &c &c

But thro' it all, the little innocent lambs kept close to their Shepherds and were safe. So much for the Camp Meeting.

Now after we had traveled the woods high way or no ways aside gathered a precious number in in this place, we went to strait Creek and Eagle Creek, about sixty five miles, and gathered a goodly number there. Then returned, and went to Beaver Creek and opened the gospel, and the next year a number embraced it.

In the latter part of July we had a strong recruit Elder David Darrow, Daniel Mosley and Solomon King came from the East to help in the work of God. We received them with great joy for truly the harvest was great and the laborers were few. We continued to extend our labors further & further. We went to Shawnee Run in Kentucky, where my beloved fellows had previously been; there we had a number of noble souls

Thus I spent my time in Ohio and Kentucky till fall. Then in the month of Sept. this same 1805 we began to conclude it was time and a righteous thing for us to have a home of our own, and not to put the burden of this on our children.

At this time Timothy Sewel had a quater section of land he wanted to sell to get away from the Shakers, and this land lay right where we wanted it, and he would take $ 1640 for it. We knew that we had kind parents who would be willing to help us, so it was concluded to send me home to get the money.

So on the 26th of Sept. I started on foot and alone from Chilicothe. Now I felt that zeal that I bid defiance to—

to all the powers but the power of God. No pain could touch me but I would order it hence, for I was on the King's business. But to prove my faith to the bottom, and see if I could go thro' with this mighty power, when I got near Bethleham, within about 200 miles of Lebanon, a pain darted thro my left foot as sharp as knife work, and it was too much for me. My foot swelled very fast, and turned purple, but I traveled till night in great pain, put up at Hillord's Tavern, bathed it with rum and went to bed; but not one wink of sleep all night. In the morning could not get my foot into my shoe, but stuck my toes in as far as I could and went limping along, and then I went to contriving. I at first thought I would stop and get a Moccason made. Well, then I cannot walk. I will buy a horse, I can pay twenty dollars and get trusted for the rest till I return. Well that will never do, for I cannot bear my foot to hang down. But this will do, I will hire a man to take me in a waggon, and the Church will pay him when we get there. That will do.

All at once a voice whispered "Where is thy faith? I answered with real unbelief; *faith*, I should just as quick think of asking for my leg to be cured if both bones were broken off. Again came the whisper - "Whatsoever you shall ask the Father in my in my name, it shall be done."

Now I cannot describe my feelings. But it seemed to me that I stepped both of my feet right into the name of Christ, and asked, and in a moment a pain darted up my thigh, and it was all over:

-my foot was as well as ever: and how to express my thanks I could not tell. But I put on my shoe and started a song, and ran two or three miles. And I suppose the people who saw me thought I was a crazy man; but I did not care for that.

But in twenty one days I arrived at New Lebanon 776 miles. I tarried there a few weeks and got the money, & as much love and power as I could hold, and returned again, on foot and alone; and in twenty three days arrived at Malcham Worley's, Turtle Creek, (Now Union Village) where we then lived.

Entering once more into the land of daily persecutions I found those who had rejected the gospel, at the same employment in which I left them. Breaking glass windows, cutting down Orchards, throwing down fences, burning buildings &c. &c. But I found those who had accepted the gospel, and confessed their sins, joyful, comfortable, and strong in the Lord, and the power of his might: And I verily believe, I feared not all the western world.

We then purchased the land of Sewel, where the south house now stands, and moved into his old cabin. The next season we built a two story framed house 30 by 40 and moved into it. In February 1806-

I went with Benjamin and Richard again to Kentucky, visited Shawnee run, where we had a lovely little company of real Believers, and gave them new strength. Then went to Paint-lick and hunted up good brother Matthew Houston, and the two good Peggy's who with the whole family beside, and a number of the neighbors also, confessed their sins.

Thence we went to silver Creek, found a number of good souls who received the gospel. And after we got thro' with our labors in Kentucky, we returned to Ohio, visited Beaver Creek, Eagle Creek and Calim Creek and strengthened those who had set out, and gathered more in all these places.

In the month of June 1806. we had another blessed recruit, from the Church in the East. Viz.— Peter Peas, Samuel Turner, Constant Mosley,— Eldress Ruth Farrington, Lucy Smith, Molly Goodrich, Ruth Darrow, Martha Sanford and Prudence Farrington.

This made us feel strong, yea, and it made our persecutors feel strong also. But we kept the ground by battles of shaking.

After we had moved into our new house we gathered in a few young believers with us which formed a Church Order; this I called my home, and it was a good one too; yet I did not enjoy it but a short part of the time. For I was travelling the western world, from side to side, and almost from end to end; sometimes with my peculiar friend and fellow traveler, *little Benjamin* (for by this title was he known thro'out the country, and generally mentioned in terms of respect by Friend and Foe.)

Sometimes I travelled with Richard, sometimes with Malcham, sometimes with John Dunlavy, sometimes with Matthew H. and sometimes with a part or all of them, and gone from one to two or three months at a time, and once nine months, rushing and wading thro' many parts of Ohio, Kentucky, Indiana and Illinois. From the year 1806 till 1811, it will be in vain for me to state any particular dates, for it was every time and every where, every how and every place. However *this* was my consolation. The above mentioned brethren who were my companions in tribulation were strong and faithful; yea and I may add *more* who were in the same labor afterwards. Viz. John Rankin, Elisha Thomas and others who were zealous and faithful. —

But as I was with little Benjamine, (Now Elder Benjamine) from the beginning I always felt safe with him;—for you know he is the *Son* of the right hand; but whom I esteemed the *father* of *my right hand* in all matters. We traveled many thousands of miles together, thro' tribulation and sufferings; and many were the snow banks and deep waters thro which we waded together; and love and union were always our Staff.

Besides I am persuaded that there never were many Davids & Jonathan's hearts more closely knit together: and I learned many good things of him. I learned something from all my companions with whom I traveled. And from my beloved Elder John Meacham who was the first man on earth that condescended to hear me bring my old deeds to the light, and with whom I traveled and suffered on our journey, I learned much good. Let me never forget him.!

With *him* with Father David, and all the eastern Elders I traveled more or leſs, in visiting believers, and I was always learning something of them Tho' they were not called in the pioneer work in which we, (little Benjamine myself and others) were; yet, they were our strength and our support: and may they be bleſsed; both male and female forever.

After we had gathered a goodly number of souls in Ohio, and the upper part of Kentucky; Richard, Mathew and myself went to Jasper Logan County Kentucky, where we gathered a lovely company of believers, twenty three adults, the first time. The next time we visited them we went on to Red River, and gathered a number there, then went to Tenneſsee and gathered some there.

Then I took John Dunlavy (leaving Mathew Houston and Samuel Sering to guard the peoples) and went to the Red Banks where we had some strange movements: A large body of people aſsembled at the house of John Mc. Comb; John preached first; and while he was speaking I noticed a very nice looking woman, dreſsed in black silk, who paid uncommon attention to what was said.

After he was thro' I arose and spoke confirming what had been said and adding more. And as soon as I ceased speaking, this woman stepped up and took me by the hand and said "Come thou bleſsed man of God, I want you should go with me:" and she held her clinch and led me thro' the crowd about twenty rods from them and stopped: "Now said she, I want you should lift your hands with me to heaven, and give thanks to God, that I have lived to hear the sound of the everlasting gospel." I complied. Now said she I will confess my sins, and at it she went; - And O! the beauty and honesty of that womans soul! and after she was thro' she called to her little son (who had been standing afar off wondering what had become of his mother) "Washing, come here my son, and see Jesus Christ. So he came on and took me by the hand, and I said, You may see a servant of Jesus Christ. but I felt awfully mortified. When I come to find out with whom I had been dealing, behold it was general Posey's lady. He was then in the assembly at Frankfort. He was afterwards Governor of Indiana. But when he returned home and found the state his wife was in, he was in great distress, but behaved himself well. And they finally settled the matter on this wise; that she should live with him, only she should have a room and bed to herself and never more sleep with him. And so it has stood ever since; for she is a real daughter of Abraham. But we gathered a number of precious souls at that place and then returned back to our brethren in Jasper, and then returned home

The next visit we made in those parts, I had with me John Dunlavy, Malcham Worley, Mathew Houston, and James Hodge. We visited all the forementioned places and gathered a number more in every place.

Then from the Red Branch, we crossed the Ohio into Indiana, went to Busro Creek on the Wabash, and in that place and on the borders Illinois we tarried three weeks, preaching singing and dancing. for here were a people waiting for us, and they were very swift to hear, and before we left that place there were seventy that confessed their sins, and we left them rejoicing.

Now this wonderful movement was so great, & this being only a territory, I did not know whether there was any goverment at all over the Devil or not; so I told the brethren I was determined to call and see the Governor and know the worst. So we called at his house in Vinsennis; His wife told us that he had rode out, "but I think you will meet him" said she and we did.

We said to him Governor Harrison, we have been up to Busro preaching our faith, and a number have embraced it. and we want to know if there are any laws in this territory to protect them. "The same law" said he that there is in any of the united States. You have a right to preach your faith, and any one has a right to embrace it. So you need not be uneasy; I will protect you". And he has always been up to his word, for we were soon brought to the proof of it.

The second time that we visited Busro I had with me Malcham Worley, and Mathew Houston. Soon after we arrived and began visiting a Mob of twelve came upon us on horseback, with ropes to bind us, headed by another John Thompson. He stepped up to me and said "Come prepare yourselves to move" "Move where" said I". Out of this cuntry" said he "for you have ruined a fine neighborhood, and now we intend to fix you. Your hatts are too big we shall have a part of them off, and your coats are too long, we shall have a part of them off."

"Well said I Have you any precept?" "Yes precept enough for you" "Well you must show it" "D— d you. Get on to your horses for you shall go" "Well I will tell you up and down we shall not go with a Mob". Then John Hadden spoke "If you dont go and get your horses then I will get them, for you shall go.

So where are they?

They are in Wm Berry's stable, and you & Berry for it. But if you get them we shall not get on to them. "Well then we will put you on" Well then we will get off again. "Well, then we will tie you on" "Well you will have a hard job of it before you get thro'. And by this time all the rest of the Mob were laughing, and said "come let us go." So they started, but John Thompson looked back and let off these words. If you a'nt gone by Saturday night I'll be d—d. if you dont go dead or alive. "Very well, said I."

Now Saturday was their Muster day at Vincennis, and we expected that a number of them would come along drunk on the Sabbath, and trouble us. So one of the brethren went to the Governor and informed him, and on Sabbath morning he sent a Magistrate and Constable and they stilled them very quickly. And so he was always ready to help us.

Now for about five years I was the most of the time visiting the believers in every place in all these States, and preaching among the world. I sometimes staid in some of the societies a number of weeks and helped about their work. I staid ~~at~~ one time at Pleasant Hill about three months, and helped them build Chimneys and did other work besides. I staid one time at Jasper now South Union more than three months and built four stacks of Chimneys. I have now literally run a long crooked race. From the year 1801 till 1811 I traveled 38,000 miles, and most of it on foot (Since that time I have kept no account) and in every place I have been mob-ed and persecuted. I have been called by almost every base, name & my life threatened as often as any day's. But I have never regarded it for it was what I expected from this generation. In all this time I have had a good conscience; for I know that I never wronged my persecuters, and that has been my comfort and my peace. As-also, on the other hand I have been filled with joy and comfort whenever I have visited the different Societies, where they had been honestly taking up their cross, by seeing them filled with the power & gifts of God. This made ample amends for all my persecutions.

As I was a singer it always fell to my lot to sing the first laboring song, in breaking the way to worship God in the dance: and whenever they broke thro' into the mortifying work, they were generally exercised with the power and gifts of God. And this however solemn would stir up the enemies of the cross in particular at me as being the cause of this strange work. But I always escaped their hands, and my life has been given me for a prey unto this day.

Now while I was still at South Union, Father David wrote to me to return home; and when I arrived at Union Village, behold! Elder Archibald Meacham, Eldress Ruth Darrow, James Hodge, and Salome Dennis were gone to Busro; and I must follow them. I then took a retrospective view of all I had gone thro from the beginning, and it all appeared small to what I had before me. I looked it all over; there was no part of the cuntry in which I had traveled East, West, North or South, but what had cost me a great deal of tribulation. Water, water and no bridges; for hundreds of miles wading, fording and swimming great waters, but all this is small in comparison to this Wabash world, where I am now called to make my home. How many times have I plunged thro' that doleful trace 240 miles and 150 of it without a cabin: and the most difficult water that ever ran above ground. And one time in particular, when Elder Benjamine, Richard Mc. Nemar, (now Eleazar Wright) and my self started the 16th of January 1809 with five days provision, and had to live on that 16 days freezing and starving thro' seas of ice, and water, climbing old trees that were afloat, riding old logs across deep waters and many other projects to get along at all, and in which journey I froze both of my great toe nails out by the roots. and Eleazar and I called to mind a journey we took to Greenville to see the Shawnee Indians, when we had to swim Kethwatha river twice with our persecutors at our heels, and that we tho't was bad enough at that time but it was all mere sport to this.

But we trusted only in the mercy and protection of God, (for there was no other prospect in view and we were in his work) and he did lead us thro in a marvelous manner for which we give praise to his ever blessed name.

Now the Busroe society of themselves were a mixed multitude. Add to this, the Eagle Creek and Red Bank believers all to be gathered there to mix with them, and the Country (tho' beautiful to look at,) was naturall sickly, and right on the very margin of a frontier. Scarce a human being north of them but Indians, and war just at hand. All this summed up together, made me feel as tho my bones were all out of joint, and no rest my flesh any where.

Notwithstanding all this, agreeable to Father David's advice and counsel, sometime in 1811 I started with my good old brother John Knox, and had the honor to guard him with $250 of money in the time of robbers, and I felt like cursing it all the way, for my soul was in trouble enough, without the responsibility of guarding that. But thro much tribulation we performed our journey thro' that wild and wicked part of the world 240 miles, and found we were not dead, but very much fatigued: and we were gladly received & kindly nursed by the believers at Busroe.

My Feelings.

1st I've not a word to say, Nor dare I breath complaint
I live in God Almighty's day And ~~called~~ to be a Saint.
I've plenty that is good To eat and drink and wear;
I've decent clothes and wholesom food Enough & some to spare

2nd My bed is soft and sweet, My room is nice and clean,
No court on earth is kept more neat, For any King or Queen;

My brethren are my friends, My sisters kind to me,
Whoever ploughs or knits or spins, Are all at work for me.

Is this what Jesus meant, An hundred fold to give?
Then I've the whole in present tense, Yea every day I live,
Now this is surely gain, Then where's my dreadful loss?
I shall eternal life obtain, Sure as I bear my cross.

Well this is all I crave, So keep your pleasant trash,
You that imagine I'm a Slave. Because I hate the flesh
You'r welcome to the whole The world and all therein
For I've come out to save my soul, And you may die in sin.
I. B.

Then all hands went to work building cabins, fencing fields, and preparing to build mills. The Eagle Creek and Red Creek people came in and we were pretty strong in numbers.

But in the month of Sept., Elder Archibald, Eldress Ruth, James Hodge, and Salome went to Union Village on a visit and left me with brother Joseph Allen to take care of matters; and I feeling very zealous to have things move fast, was, day after day in Busroe Creek cleaning out old logs to make a place for a dame. And I was also three days in the sun without a hat stocking wheat. Soon after this I was taken very sick, and my distress was in my head. But in about three weeks I got about again, but never got over it to this day.

In about ~~two~~ weeks after the Elders returned from their visit I started for Union Village and arrived home as I thought, for I thought that I had done at Busroe. But alas! I soon found that I had got to make Busroe my home. This was my counsel and it was my life to keep my union. So in the winter I started with James Hodge, and plunged thro' that horrid watery world once more, still approach-proaching nearer the place of bloody war. We arrived afely with our lives and were joyfully welcomed. Now all hands kept about our work, and minded our business; When the Devil would let us, we planted and sowed, and builded mills till the floods came and forced all away.

But it was tumult upon tumult, War, War! People all Forting and Armies coming among us, till the greater part of our people were so filled with fear that they could not rest day nor night. But Govenor Harrson made us a fair offer He told Robert Gill and me that he was going to move right out of his house to Cincinattia and we may moove into it; and if that would not hold us all, he would provide tents for the rest, and set six hundred men to guard us, and it should not cost us one cent. We thanked him but told him we could not do it.

So we held a council and concluded to move out of that place and go among our brethren in the other State, where there was not so much danger. So I was appointed to take Joseph Lockwood, and go the safest way thro' the wilderness to Union Village, (for the Indians were lurking about killing people,) and inform the Ministry what we were about to do, that they might do with us, and for us, what they felt best. It was also agreed that the whole body should move on the 15th of Sept, which was the next tuesday, and encamp on the Kentucky side, and cross the Ohio at Red Banks. This was done; Joseph and I having started a few days beforehand. After we had crossed the West Fork of White River, 26 miles, we took an old Indian track, and steered our course for Lewis Ville, and in a little more than two days crossed the Ohio at Lewis Ville, one hundred & twenty miles.

We now felt safe from the Indians, but the Kentucky White were ready to devour us for tories because we would not fight. But we still kept our lives with us, and arrived safely at Union Villag, and delivered our message, and waggons and provision were soon started from Union Village, Watervliet, Pleasant Hill and South Union to meet these poor sufferers.

Now those who were on that dreadful journey know better how to describe their sufferins than I do; but I suffered as much as I wanted to from fear and fatigue. But I had the priviledge to go and meet those who were coming to Union Village, and met them in Kentucky, and I know I was as glad to see them as I ever was to see any being on this earth. And I comforted them and I blessed them, and I helped them along to Union Village all that was in my power; and in just eight weeks from the time they left Busroe, they arrived at Union Village which was the 12th of Nov. 1812.

Now what joy and comfort could burst forth in the midst of tribulation and sufferings, to see the gladness, the kindness, and the charity which was shown by the people at Union Village at Watervliet, at South Union and Pleasant Hill to see these poor suffering brethren and sisters, who had been in the wind for eight weeks!

They washed them, they fed and clothed them, provided them with houses to live in, and supported them wherein they were not able to support themselves, for almost two years. O how they were blest for this deed! Yea and they shall be blest saith the Lord.

Then after peace was restored, it was concluded best for us to move back to Busroe. So in the latter part of July 1814, I was sent on with two or three brethren to provide shelter for the people, for the settlement which we had left was taken from us by fraud while we were gone.

Now I will mention in this place that five or six brethren were left on the ground when the move took place to protect all they could. And in time of the war I was sent with three other brethren to Busroe to help them settle affairs, and bring them home; which being completed we sold off most every thing that was moovable, and got the money for it. This was in 1813, so as before stated, we went on to Busroe in 1814 and made all the preparations we were able too. But there was but one house fit to live in.

However on the 4th day of August 1814, the whole body of the people mooved from Union Village and arrived safely at Busroe, about the middle of the same month. We received them with gladness & welcome songs of joy.

The following is,

The Believers Welcome return to Busroe August 22nd 1814..

1st O come sweet Union kind and strong,
Come fix thy standard on these plains;
And we'll surround thee with our throng,
And dwell where peace and Union reigns.
Tho' we have left thy sacred name
At Union Village where twill stand;
Yet thou to us will be the same,
And spread thy banner in this land.

2nd Come Mother's little harmless brood,
Come guard the place where Union grows;
The powers of hell it hath withstood
And always conquers where it goes.
Then to its standard I'll repair,
And guard it safely day by day,
And for our life we will not dare,
To grieve this precious friend away.

3d When we're beset with cruel foes,
Whose threatning vengeance stings our ears,
Our humble faith forbids our blows
Yet we'll not yield to slavish fear.
Tis then bold union takes the field
And bids confusion quit the ground;
The presence of this glittering shield,
Consumes their rage and melts them down.

4th It is by union all is won,
The mighty warriors all agree,
That without union they're undone,
With countless thousands they must flee;
Then O! ye understanding souls,
Adore this richest of all pearls:
Whose power the heavens and earth controlls
And bids defiance to all ~~souls~~ worlds.

5th Union was never overcome,
Since Heaven & earth received their form:
Tho' it has been abused by some,
It lives and reigns thro every storm.
But proud confusion always falls,
However high he builds his towers;

Bold union batters down his walls,
And scatters his divided powers.

6th Come, you that choose the strongest sides,
That you may conquer to the end
Then sacrifice your lust and pride,
And you'll have union for your friend
But lest you should your union grieve,
A true peacemaker you must be,
For union never dwelt with those
Who work deceit or disagree.

7th If you should be at any loss
To know where union may be found
If you will bear a daily cross
You'll find it on the best of ground
Then thro temptations great and small
Thro' persecution death and pain
We'll keep our union thro' it all
We seal our vow with loud amen.

Issachar.

And so you are all heartily welcome to such as we have, which is very dreary. Some have to sleep in waggons, and some under green trees. But we are all on the ground again.

Now all the particulars that took place from 1812 till 1824 while I stayed at Busroe, I shall leave for fireside talk, for I have neither time paper nor patience to write it; only this much I can state. We went to work and made a comfortable living as to food and raiment. Erected good buildings and Mills, and kept a good measure of faith and gospel order: and in a few years we had things in a pretty good condition; and I believe our equal portion of what is entailed to the people of God, which is tribulation and sufferings.

In some of the first years we had much sickness and many deaths. But in the latter part of the time we had sickness enough, and but few deaths.

One season I know we had 112 down at one time. Myself and one more brother were all that were able to work for some time, or a number of weeks. But not one died except a little boy with fits.

But all this never discouraged or scarcely distressed me; for I felt confident that God would deliver us from all these evils if we were faithful. My distress was the plague of that old Israelitish spirit thrown out by some proud unmortified creatures, like as, "You have brought us into this place to perish". But God is my witness that I bore it with all the patience I had, and that I did them all the good I was able too and did all the work I was able to do.

Yet I did not work for the Shakers, (as vain-idlers and turnoffs talk about.) Nay, I worked easy; because I loved to do all the good I could. Now after I have stated a few more cases I shall leave Busroe to its fate.

Soon after we returned to Busroe in 1812, Eldress Ruth Darrow was taken sick, and deceased the 18th of December in the same year. This was a heavy stroke to us, for she was a lovely woman of God. Eldress Salome Dennis filled her place for a while and she was faithful in her calling. After a while Martha Sanford was sent to help us, and was a blessing to us. But she had a lingering disorder and on the 19th of Oct. 1823, she also deceased and left us again to mourn.

Now before I leave Busroe altogether, I shall relate some matters that took place while we lived there. We had some hot persecutors when we first went there. Among the rest was one old

Devan, (Not exactly Devil) He was a Baptist preacher. He lived at Pattoca River, had a congregation there He preached a long sermon to his people warning them to beware of them Shakers. Stating some, of their many cruel orders, all of which were to me as new as false.

It so happened at one time that Robert Gill & I were passing thro' that settlement and called at one Humphrys to warm, and he informed us that he had lately been baptized. I told him that I expected that he would need dipping again when the earthquake was over, for these earthquake baptists, said I, will need dipping often; and he was a little miffed. Now the earthquake had scared a great many into the water. But on our return Humphry ran out and invited us to come in, for there was a great meeting and three preachers, and he would feed our horses. We told him we would if we could leave the meeting just when we pleased without giving offence. He said we might, so we turned in. And while we were in the dooryard the people gathered around us.

"Well, said Humphry, I dont know but we shall all have to go up to Busroe and get our sins pardoned; we understand that you can forgive sins" Yea said I we can. Can you not do it here? No, said he, we dont attempt such a thing" "Well, said I, I had no expectation that there was charity enough among the Baptists to forgive sins. But how do you expect to be forgiven if you forgive not one another? And so I went on, till the people were thunderstruck. But the preachers looked out at the door and called them away, for they were afraid that there was mischief going on.

But after awhile they gathered for meeting, and old Devan took his text, "Who is on the Lords side" First negatively to show who was not on the Lords side. And he rejected every good honest soul on the earth as not on the Lords side. Now said he, we come to the positive, Who is on the Lords side? Now I will tell you positively, It is that man or that woman, who has set out to serve God and after a while slip back, and is perhaps eight or ten years off in that backsliding situation, and then the Lord calls them back again. This is a positive evidence that they are on the Lords side.

After he had done preaching he opened a wide door for any one to speak and correct his errors. I rose and told them we must be mooving on our way, but seeing there was so wide a door opened to correct errors, I had a feeling to speak my mind; for I never before heard that God esteemed a backslider before a good honest hearted soul, that stands fast. But that he had always cursed them ever since Adams fall; and I believed that all the speaker had said was wrong end foremost.

Then old Devan rose up and said." I move that this man and I have a talk together before you all instead of brother McKoy's preaching. Voted, and at it we went. And as the saying is, I run the old man up a stump and the people saw it and they cried out "Reconsider that vote and let brother McKoy preach". They did so. Now said old D. I am determined to talk with this man; and all that have a mind to hear Br. McKoy preach may stay, and the rest follow me. And out he went and the people all followed but four. He and I sat down on an old black sled, and at it we went. And it was not long before his own people were all against him, and would testify "that is truth," and the old man saw it. And at last he broke out, "Well your doctrine is more wholesom than I thought it was". But now I must ask you one question, but it will sting you." "Well never mind that". "Well I will ask it but I know it will sting you". "Well you need not be afraid, for you have no more sting than a white faced wasp has in the fall.

"Well dont you have ten thousand wicked thoughts in a day? Now what do you do with those thoughts? Shall I answer you in scripture language"? "That is best of all". "Well" the weapons of our warfare are mighty thro God to the bringing down of the strong holds, casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringeth into captivity every thought to the obedience of Christ." "Well said he you have answered well, but I cannot do that" "Well said I it is because you have not got the gospel, and there is as much difference between you and a man that has the gospel, as there is between a natural fool and a man of common sense, to go down here into Pattoras bottoms, where the muske-toes are like a cloud, and a fool would let them suck all his blood out, but a man of common sense would get him a brush and drive them all away." "Well said he we will shake hands in good will; and so all the people came round and shook hands very lovingly and peacibly.

But one of our brethren was down to Pattoca a short time after, and a man there said to him, "Your little old Quaky came along here the other day, and he cut old Davans ears off."

Now all this I have written not to please myself but somebody else; but yet it shows the horrid darkness of man. Now I shall not leave Busroe till I relate one more circumstance which should have been mentioned in its place. It is to show Governor Harrisons faith at the time he made us that offer before mentioned. He added, you will have to do something to secure yourselves, for you are very much exposed; tho' I do not belive any of the Indians will hurt you except the Pottowatomes, and there is no trust to put in them; & if they should come and kill and scalp your women & children,) it would all be laid to your Elders. Now I have no thought that you are afraid of dying; for if I was as sure of heaven as you are, I should not be afraid of death; but I know I am not.

I shall not take up time and paper to relate any thing further, seeing it is all well known to our friends, and no doubt recorded. — But shall state that on the 29th of January 1824, I started on a journey to Kentucky, by the way of Union Village. When I arrived at the Village, Father David told me that he did not intend to have me go back again to Busroe, for he had enough for me to do here. This was a pleasing cross to me.

After a few weeks I was sent with Samuel Hooser (from Kentucky;) to visit the believers at North Union near Lake Erie: and also go by the way of Zoar, and visit that society of Dutch people. The third day after we started, in the month of March (having a very scar'y horse and showers of snow falling,) I took off my hat to shake off the snow, and my horse started, cought the bit in his teeth and ran with me into the woods, and would not quit untill he threw me. And as I fell he sent both of his sharp corked heels and hit my leg on the shin bone just below my knee and cut a large gash. Samuel cought the horse and I got on him again, and rode thirty miles that day before I examined it, tho' it pained me very much.

Then I went on three days after that, with the wound till my leg was as large as two legs, and as black as bacon, and I expected it would end my life. I plead with God and reasoned thus: that I had helped lay out a number of burying yards among my brethren in the west and now could it be right that I should be buried among strangers after all this? And God heard my groanings and gave me a gracious promise that I should return to my brethren. This filled me with perfect reconciliation, which I kept thro'out all my sufferings.

When I arrived at Zoar, a number of kind young men took me off from my horse and carried me into the house. This was about the last I can remember accurately for I was seized with a violent fever, laid on a bed and lay 47 days, and never was mooved all that time, only by two careful nurses. And whether I had common sense all that time I cannot say, and whether I was in this world or not, God knoweth. But I hid my self among the dead to keep out of the way of death, so that I might save my life to return home with.

Notwithstanding my distress I was most of the time in great labor. I lost no time. I was striving to gather a people into a joint interest, and tho they seemed anxious to effect it, yet I could not get them to touch it in its order. At the end of 47 days, good brother Calvin Morrel and good brother Charles Hampson came from Union Village, by Father Davids advice to see what had become of me having just received the news..

Then I found I had a living soul full of joy and everlasting love. Father David's love that they brought me was better to me than all worlds that I knew any thing about. Now no matter about my body; there was not much of it left any how: but home! home! was what I was after. After I had embraced them in love and joy, they went to talking with the Dutch people about me. Said, that it would not do to move me, for I would not live to go five miles. This grieved me. Then they saw my grief and resolution, felt my faith and confidence and said, "He will go". This was joy to me. The monday following, good brother Mathew Houston came on with a carriag, and on tuesday I was put into it, on a straw bed, and after settling with those kind people for their care and trouble with me, (which was nothing but our kind thanks, for that was all we could pursuade them to take;) we started homeward: and these kind brethren nursed me like an infant all the way. Carried me in and out to my lodgings and fed me with every thing that my stomach could bear, for which kind and loving deed, I shall love and esteem them forever.

In nine days we arrived safely at Union-village 214 miles, where we were received with great joy, and I was as full of joy as I could hold, but no bodily powers to expreſs it. For I returned with little more than bones and sinews. I lost my hair, my nails, and most of my flesh and skin and escaped with the skin of my teeth. But the good nurses took me in hand, and healed up my foot where it had been burst, and in two weeks after I arrived I was able to stand alone on my feet; and just three months from the time I lay down at Zoar which was the fourth day of April to the fourth of July, I was able to kneel for the first time.

After I got able I visited all the families in Union Village; and sometime in August I was sent with Br. Mathew Houston and two sisters to visit the young believers at Watervliet, and took a great deal of comfort with them: and after five or six days tarry we returned home - After some days Father David told me if I felt able he wanted me to make another trial to visit the believers at North Union. So James McNemar Eldress Malinda Watts, and Susanna Stout started with me in a carriage, the second day of Sept. we stopped at Kingston and preached so it took us about ten days to get to North Union. We tarried about sixteen days, and helped them all we could, and left them comfortable.

Returned by way of Zoar and made them a short visit, and arrived safely home the 11th of Oct.

Next I was called to go and take charge of the people at Watervliet. This I was opposed to with every feeling about me, but dare not refuse.

So on the 12th of October 1824. I started with our good brother Joshua Worley, and arrived at Watervliet twenty two miles where we were gladly received.

After a while the Ministry paid us a visit, and

Trustees were appointed, and in a few months they paid off their debts, finished off the North brick house and mooved a family into it between Christmas and New years, the same 1824, and on the first day of January 1825 we all come together, and agreed without a dissenting voice to build a meeting house. And we went at it like men; & on the 26th of May the same year, it was raised with the help of the young men from Union Village. It was a framed house 50 by 40 feet, and in the month of June we held a meeting in it and had a joyful dance.

On the 27th of June we were informed that our much beloved Father David Darrow had left this world, aged 75 years and six days. The greater part of us in this place went down to Union Village and attended his funeral. I tarried there till the fourth of July and then returned home.

This people while humble and obedient were blest and prospered in all things, equal to any in the land. They bought one hundred acres of land for which they paid $2,000 without difficulty. They built a two story house on it, for the young order 40 by 30 feet. Built a first rate saw mill with two saws; anexcellent gristmill with two run of stones all finished off in the best manner, besides their Meeting house & many other improvements. Yea they were a prosperous people and I was in perpetual fear, for I found that they began to be lifted up, and I often warned them of it. And when the Devil broke lose in the west, there was a number there as well as in other places, who became like a certain mans children. He said they were too cunning to obey the gospel, they waxed fat and kicked.

Now on the eighth day of June 1826 Elder Archibald and Co. from Busroe arrived at Union Village, and Eldr. Archabald and Br. Andrews went on a visit to the east, and I was requested by Elder Solomon to go and make a visit at Busroe.

Accordingly on the 29th of July I started in Elder Archabalds Carriage; with brother Joshua Worley, Eldres. Salome Dennis and sister Eunice Bedle. We arrived at Busroe the 4 day of the ensuing August. Our labors were to reconcile them to be of one mind in case the removal should take place: and I composed the following little poem on the occasion.

next page.

An Encouragement for the Busroe Believers to remove

What seasons of sorrow and feelings of horror,
I've borne on the plains of Busroe;
No mortal has known it but now I will own it,
That Busroe believers may know.
Thro' war and confusion apostate delusion,
With fevers our bodies were torn,
Grim death's horrid features green flies & Musketoes
O heavens what have I not borne.

I cannot relate it but O how I hate it,
That Satan has gained one inch;
I never retreated nor am I defeated;
Nor felt in my spirit to flinch.
Twas not the Praira nor water Marah,
That bound me to live at Busroe,
But every true spirit was mine to inherit,
That dwelt on the netherlands low.

My firm resolution and strong constitution
Forbade me to lessen my claim;
My faith was not shaken nor was I mistaken,
And heaven will witness the same.

With zeal and hard labor in love to my neighbor,
I choose my good lead to obey;
We laid a foundation on that dreary station,
For this was the work of that day.

All things must be proved and nothing removed
Untill the great wheel has roll'd round,
The wheel in the middle has opened the riddle
Why we should abandon that ground.
So we are released our labors have ceased
No longer to dwell on the plains
No matter what station, we'll find our relation
While love, and obedience remains

So count yourselves lucky to go to Kentucky,
You'll find a safe asylum there;
Or croſs the old Rio and come to Ohio,
For here is enough and to spare.
You'll soon be replaced and not be disgraced,
Your welcome to dance on our floors,
We've plenty at present, we'll make you look pleasant,
As soon as you enter our doors

I. B.

Here we staid for about two weeks and laboured with them all, and heard them open their minds and strenghened them all we could.

I was very unwell, yet I started on horseback with Br Joshua (leaving the sisters there) and in five days arrived at Pleasant Hill, one hundred & ninty miles, where we were gladly received and very kindly treated. Here we tarried a number of days and found a goodly number of faithful and precious souls. We also found a number of those wild creatures who had began to weave their spider's web and hatch their cocatrice eggs, and I expected then they would soon break out into a viper, which came to pass in 1827.

When the Busroe society broke up, there was a number who took advantage of this move to strengthen their unbelief that the gospel was not what it is testified to be, but that all other societie were liable to be broken up as well as that.

But to return. We started homeward, and Elder Samuel Turner with us, and arrived safe at Union Village in about four days, one hundred and forty miles. I tarried there a short time, and informed the Ministry of all the affairs at Busroe in full. Then went on to Watervliet in company with Elder Samuel and arrived there the 19th of Sept. 162 miles from Pleasant Hill and 352 from Busroe.

Here we were received with welcome joy and kindness. And when I arrived I could not feel any of that poison stuff among the people here. But in the year 1827, it came floating in the air like fog! It seemed to be a complete fulfillment of George Crawleys prediction of the universal war that was to be ushered in by a sudden revival of Atheism, which he said would take place that very year. It seemed very wonderful to behold how very artfully they would spew out their spurious doctrine of unbelief and how it would catch in the minds of those who had been esteemed promising believers.

But it came to paſs as it is written. Their words did eat as doth a canker. From the time the removal from Busroe took place, which was in March 1827. every proud creature in every place was trying to invent some plans to get rid of the croſs. O what a trying day it was! But bleſsed are all those who endured through it all

Now on the first day of June 1830, I started with Eldr Solomon on a visit to the East, to see our ancient gospel friends, in the land of our nativity. We went first to North Union where we had a comfortable visit; then on Lake Erie in a Steam Boat to Buffalo; thence down the Erie canal to Lyons; then went and visited our brethren at Port Bay. Then took the canal again at Lyons, and in a few days arrived at Watervliet, the place of my former residence.

This began to feel like a new world to me. We visited and feasted on love and good will and every other good thing for about ten days then went on to New Lebanon where the Lord the God and Father of our Lord Jesus Christ and Mother Ann has placed his name forever.

Here we tarried a few days bleſsed with many good things. Thence we were conducted to Hancock, where we found great peace & comfort, visiting a number of days.

Thence we were taken by Deacon Daniel Goodrich to Enfield. Here we found a goodly land and a goodly people crowned with honor and bleſsing, and made welcome to all the good things they poſseſsed.

And after we had tarried there a number of days and visited all the families and viewed all their poſseſsions, and feasted on their beautiful songs, loving company and good conversation, we took a lasting farewell, (parting at least with a sweet farewell song) and went on our way back to Hancock.

Here we tarried a number of days, and were favored with every privilege for which we could wish. Thence we proceeded to New Lebanon again, and their kindneſs and lovelineſs was one steady stream; and so it was in every place, there was no end to their goodneſs but we must leave them after all. When we had finished our visit and received all the counsel from the Ministry that was needful, and all the blessing from the Ministry and people that we could hold, we closed our visit with a most loving and lasting farewell. From thence we were accompanied by Brother Rufus Bishop and brother Seth Wells in a carriage to Water-Vliet where we made a short and last visit but a very sweet one. And now we had to bid farewell to the land of our Fathers, and return to the land of trouble.

We were accompanied by brother Rufus and brother Frederick Wicker, in a carriage as far as Schenectady where we went on board a packet for the West. In five days we were at North Union five hundred miles. Here we tarried a number of days and helped them, and took comfort with them, and blessed them, and took a kind farewell; thence we were taken in a carriage, accompanied by the Elders to Cleaveland. There we took a last farewell of the Elders, and went on board a Canal Boat and went on to Newark. Then took the stage to Columbus, then another to Springfield, then hired a waggon and went on to Watervliet; arrived there August 29th 1830, and were made truly welcome here again by the good souls in this place

But I found to my sorrow that there had been an increase of apostacy in my absence; for those cavelers had been very free with their brother turnoffs, and had fallen on the same plan that apostates in other places were trying to bring about: that was to get to be the strongest party and then divide the inheritance! But they found that a sacred covenant was not so easy to break either before God or the rulers of the land as they had calculated, so they escaped naked and wounded. But thanks be to God they took nothing with them that was good. They left the gospel, and a blessed number of precious souls in the enjoyment of it: and for these faithful good souls and for the goodness of God to them, I will give thanks to God forever and ever, world without end Amen!

Now since I have undertaken the laborious task of giving a short sketch of my life and experience, (and it is but a short sketch when all is done) — Yet I have as it were, ransacked my whole life, according to the best of my remembrance from the year 1758, to the 26th day of March 1832. It has been my sincere endeavors not to state any thing but what was fact, and to avoid exageration as much as possible, yet it is more than probable that thro' forgetfulness some things may be misstated, for which the candid will excuse me, for I never should have undertaken this heavy task, in this my advanced age, had I not been strongly solicited by some of my best friends, who urged it as my duty to leave a record of these things behind me, for the satisfaction of those who come after me.

And this is my sincere and earnest prayer — That the reader may shun the course of the first half of my life, for it is here written as an example unto them that they should not follow my steps. But the last half of my life they may follow my steps and better them; for they then begun to lead towards God. For when I was 37 years of age I did seek God in good earnest; and I never gave up my earnest pursuit after God, till I found him in the sanctuary. And Oh! how my bowels have been mooved ever since for mankind. O that they would seek after God, because I know, that he is found of all who seek him early and seek him aright.

But I have seen and felt the deception that is in the world thro' lust, among all claſses of people. Thousands, yea millions who profeſs to be christians, and not one to a thousand of them that were ever even convicted of sin nor never desire to be. They love it too dearly. And instead of seeking after God they have been seeking after a cloak to cover their sins. And I will venture to testify that there is not a man nor a woman on this earth, who has had true conviction for sin and has broken up the fallow ground of their hearts to Gods acceptance that can ever meddle with the flesh or any fleshly lust lawful or unlawful, since the day of Jesus Christ, without coming under condemnation, as a transgressor of the pure and holy laws of Christ. But the matter is they have got as much conviction as they want: They do not wish to see the depravity of the human heart where they hide all their sweet treasures of pride, lust and deceit, and keep it covered.

Now I must turn the battle to the gate, With sorrow and distress I have seen it, and with sorrow I write it to leave behind me. That which I have seen and experienced declare I unto you. How many in this day of God's Almighty power I have seen who have received the everlasting gospel of Christ in this day of his second appearing, the very word of life who believed and knew it to be true and yet turned from it like the dog to his vomit again, for no other reason than this They have not a good and an honest heart, when they might have had if they had sought it.

I have often labored with such people, and it is like throwing water against a goos'es breast; It cannot enter, they do not wish their hearts broken, they choose to keep them whole: and such hearts never did nor never will bring forth fruit unto God. For this is the first work and the very work that God by the prophets, by Jesus Christ, by the Apostles, and by Mother and the Elders in this day, called on Mankind to do first. To break that proud and stubborn heart to pieces, because it is deceitful above all things and desperately wicked; and have a new heart such as God has promised to give to the honest.

But such whole hearted creatures are now, and always was among the people of God. And what is the use in asking the question so many times in this day or any other — "What did they leave the people of God for? Or in this day, "What is the reason they left the Shakers? "Why the reason of their apostacy is plainly marked out in the holy scriptures "They went out from us because they were not of us" For if they had been of us, they would no doubt continued with us; "but they went out from us that it might be made manifest that they were not of us"

This one would judge is answer enough for any question on this subject. Yet a wise Solomon has to inquire further into this matter. "Wherefore is there a price put into the hands of a fool to get wisdom, seeing he hath no heart to do it".

But now seeing that these are my last days, and that this is the close of the account that I have given of my life and experience, I shall close by leaving my

Last will and testament, that all that I have may be divided among the good and honest hearted believers; and a double portion to the youth. And since I have neither goods nor chattels, lands nor tenements to bequeath, I shall bestow on them a more durable treasure, which is my *love* and *bleſsing*. This is all I have to leave. For every body knows or may know, that I have owned no other property for more than thirty years. But my interest and my treasure have been hid in the good honest hearted Shakers; and I have reserved it for them; for this is all the way I know of to lay up treasures in heaven.

And to them I bequeath the whole of my love and bleſsing. But to those who are half-hearted, false hearted, and hard hearted, I bequeath the last dregs of my testimony, as hot as coals of juniper, against the lust of the flesh, the lust of the eye, and the pride of life, which are treasured up in in all such unsatisfied hearts.

And now as I freely bestow all the treasure at my decease, it feels proper to me that I should leave some counsel to my legatees, but in particular to the youth and younger claſs who need a double portion.

And the first beginning corner is Remember now thy Creator in the days of thy youth before the evil days come. For they will come, and then you will need what you may gain in your youth. Always consider that childhood and youth are vanity: and in opposition to this vanity, receive good counsel and obey it; And in opposing this vanity by the cross you will soon find out that your greatest enemies are those of your own unsubdued hearts. This is the time for you to begin your own work, which is to make a new heart, and this no doubt will cost you many tears and strong cries to God, who is ready to help you, and will do it if you are in earnest

And without this effectual work is wrought in you and by you, all that pious parents, Godly nurses, Jesus Christ or God the Father have done, or may do, will only add to your load of condemnation.

For though Noah, Daniel, and Job were here in this day, they shall save neither son nor daughter; they shall save but their own souls. So let the wicked forsake his way and the unrighteous his thoughts. Let them turn to the Lord and he will have mercy upon them, and unto our God, for he will abundantly pardon.

The Closing Part of a Will. (A Poem.)

1st

A testament is not in force, Till the testator dies
Till then his heirs remain of course, Under his guardian eye.

2nd

Now sound in mind and strong in health, My will must stand the test,
To those who can esteem my wealth, I leave all I possess.

3rd

In a preceding page you'll find, My will in love is given;
Yet there's an item still behind, I leave my way to heaven.

4th

You'll find it safe there's no mistake, 'Tis yours at my decease;
And if this trying way you'll take, You'll close your days in peace.

5th

A suffering life has been my lot, For thirty seven years;
And all the good I've ever got, I gained by cries and tears.

6th

For as it pleased the mind of God, Who plan'd the perfect way;
He made our Captain tread the road, Of sufferings day by day.

7th

And if with Christ we ever reign, And go where he has gone,
'Twill be thro' sorrow grief and pain, And sufferings on and on.

8th

So never think that you are wrong, When sorrow weighs you down;
But keep this suffering way along, Till you have won the crown.

9th

For joy and comfort feeds the soul, In hopes of the reward;
Yet joy will not the flesh controll, Like suffering with the Lord.

10th

In this safe way we will rejoice, That we are worthy found;
To suffer with the Lord of choice, And keep his holy ground.

T. B.

Apology.

I have here to make some apology for living so long but be assured, it was none of my calculation, neither was it my desire. And if my legatees had not had a treasure of their own, they would have been out of patience wating for my decease, to receive the legacy I bequeathed to them in my last will and testament, and all the reason that I can render for living so long, and all the excuse I can make about it only amounts to this — I could not help it..

When I was seventy years of age, I felt as tho' God had been very merciful and kind to me to honor me with such a good old age; (seeing I had so narrowly escaped with my life, so many hundreds of times, and a number of times been at deaths door;) I felt so thankful that I concluded I would notice that birth day, for the first time that I ever noticed one and perhaps it would be the last. So I called all—

the Society together that evening, old and young, and made a feast, and we had a joyful meeting, and the following poem was exhibited. entitled,

The Authors Birthday Solilloquy. January 29th 1828..

1 God of my life my mortal race is run,
Altho' my brightest day is just begun.
I've just fill'd up the common age of man,
And farshid out my three score years and ten.
Hard Seventy years to trace my countleſs ways,
Thro' twenty five thousand five hundred and fifty days.
Six hundred thousand hours dont fill the score,
And thirteen thousand and two hundred more.

2nd This just completes my life in time that's past,
And few and evil are my days at last.
I thank my God who's kept me on the stage,
And honored me with such a good old age.
Full thirteen thousand wretched days I spent
And all my flower of life to nothing went.
Full thirty seven years I lived accursed
And smothered all my life in sordid lust.

3rd Then thou O God my stupid soul didst rend,
And show'd with stern rebuke my dreadful end;

O'erwhelm'd with horrid guilt how I did cry,
And swift to Sina's mount was forced to fly.
To meet thy dreadful law that I had broke
And suck in burning wrath like fire and smoke.
Full forty days and nights in dark despair,
To judgment I was called but knew not where.

4th: My ignorance Lord did then thy pity move
Thou sent a loving spirit from above,
Which filled my soul with such celestial powers,
It banished death and hell for thirteen hours.
My joyful soul cries out this comes from God,
And now I taste the sweets of his abode.
Such peace and joy comes from no other source
And I'll return to God, the straightest course.
5th:

But thro' a sad mistake I missed the road
Thro' Antichrist's dark world I sought my God
Two thousand and six hundred days and more,
Which brought my years to nearly forty four.
Sunk with the loss of these last seven years,
And nothing gained but trouble doubts and fears,
Where where O God I cried shall I retreat,
Where shall I go to find thy judgment seat.

6th To Lebanon that sweet delightful hill,
I forced my way against my carnal will;
There, there O God thy judgment seat I found,
There I broke up my fruitless follow ground.
There I exposed my hidden works of night
Before thy face, and bro't my sins to light.
There at thy burning alter I released
My burden'd soul and sacrificed my beast.

7th There I first heard and saw what God had done
And how salvations work was going on
There I was taught the way that leads to God,
And could not miss the strait and narrow road.
There I took up my cross and bid adieu,
To world, to filthy flesh and Devil too;
There I forgot my years and days and hours,
And clinched eternal life with all my powers.

8th And from that time I've kept my faith entire,
Fought every beast that plead for vain desire;
I've nought to boast, O God of all I've done,
I've done my duty and my race is run.

Now Lord what more of time I have to fill
Shall be devoted to thy righteous will
I'll travel with a self-denying heart
And never from thy righteous law depart.

Issachar.

Now I verily thought at that time that I had but a few more days to spend in this world, altho' I had middling good health, and could do a good days work in my garden. Could ride to Union Village any in four hours a distance of twenty two miles. I could not find that I had failed much, yet I thought I had lived long enough. But the people would often tell me that I had got to live twenty years yet, for I could dance and play in meeting about as spry as any of them.

In the year 1830 I went with Elder Solomon on a visit to the East, and I could stand hardships rather better than he could. After we returned from the East, I kept my lot in care and charge of the people till the year 1832; – then I was released from special care and Eleazar Wright took my place.

In this same year I was urged by Elders, Deacons and others, to write my life and experience which I did.

In these times my good old companion Elder Benjamine, kept inviting me to make them a visit, and I had liberty to go. And in the year 1833 I wrote to Elder Benjamine, and informed him if he would come and make us a visit that spring I would go home with him. Accordingly he came and made us a lovely visit; and on the 27th May 1833, we started from Waterbliet in our carriage, with good company, for Union Village. Made a good visit there. Then went on to White water and made a good visit there.

Thence accompanied by Elder Archabald and others to Cincinattia then went on board a steamboat for Louisville, leaving all our good company behind.

Arrived at Louisville in twelve hours. Then took the Stage for Bowling-green, then hired a little one horse carriage and went on. Arrived safely at South Union, where we were welcomed with joy without mistake.

Here I staid taking comfort, for there was nothing to make me uncomfortable. Here I could preach, pray, sing and dance, with freedom, for I was among my old acquaintance. I took more satisfaction here than I can describe, for it felt good all round about.

After I had tarried there thirty six days, I was taken in a carriage with Deacon George Rankins Elder Sister Malinda Buccannon, Elder Sister Susan Robbinson and Nancy Moore to Pleasant Hill, one hundred and thirty Miles We arrived safe in five days and were joyfully received. Here we had hearty visiting, for my South Union Company staid more than a weeks, and we had joyful times.

Here I staid and took comfort in visiting, preaching dancing and singind; till the latter part of the time, when I was quite unwell. But all the kindness was shown me by the Nurses from every quater that was possible

But I was afraid I should have to be buried in Kentucky. For here I had to stay longer than I wanted to waiting for Elder Benjamine to come; for the people at Pleasant Hill were determined to see us both together once more in this world; and he and I had agreed to have it so.

So about the latter part of August Elder Benjamine came on by stage and we went at our business. We visited every family. Elder Benjamine and Issachar together once more, like former times, which was a great satisfaction.

Then preparations were made for us to return home. Thomas Shain, Zeckariah Burnet, Charlotte Runnion, and Polly Congleton were appointed to accompany me home. We started in a carriage for Ohio, on the sixth day of Sept 1835. My beloved Elder Benjamine accompanied us acroſs the river, and we then exchanged a few kiſses, and bid as I supposed a last farewell; I having tarried in Kentucky visiting for more than three monts.

We went on our journey and arrived at Union Village one hundred and forty miles where we were welcomed. Here we tarried a number of days, and I had to do my best to keep up and visit with my lovely little company that came with me, for I was sick enough to take my bed. After a few days we went on to Water-Vliet where we were joyfully received, and I was glad that I had once more got so near to my grave, where I expected shortly to be laid. (The place where I had appointed my self) However I kept up and about while the visitors staid, so that I settled up with them in love and kind thanks, and took a last farewell and they departed.

But, my complaint increased; I had a

violent palpitation at my heart, swelling and inflamation in the bowels, cold feet and legs I expected to go to my grave shortly. So I called the Elders into my room, and made my will verbally: That what was given me for my accommodation, such as horses, Carriage, and a number of other articles, should remain with them in the elders order at my decease; and that they should bury me in the spot of ground I had before chosen, and they agreed to all this.

Then I went into close reminations concerning what I had been thro'- What it would all amount to supposing I [illegible] should undertake to make a charge, and how much of my labors could bear inspection before God. - And I cried out Nothing! Nothing! and concluded to refer it for a future trial, and so composed the following little poem on the subject: Entitled.

Thoughts on Future Reward

1st Lord I have run my mortal race, My days are at a close;
I soon must leave this dreary place, And seek my last repose.
And what have I to take with me, To recommend me there,
I have to go just as I be, And take my final fare.

2nd If ever I did any good, Tis not for me to tell;
When things are rightly understood My judge must say done well.
And if I have my duty done, Pray what is the amount,
The tedious race that I have run Adds nought to my account.

3rd So when I trace my travel thro' I'm poor with all my stuff,
The least that I can say or do, I hope I'm poor enough.
I know I've fought a zealous fight, I've kept the faith thro' strife
The judge will give me what is right Perhaps a crown of life.

4th So here with patience I will wait, All my appointed days;
I'll calmly risk my future state, Till I to future raise.
Then if I've gained the lowest seat Where Mothers children dwell,
I'm sure my joy will be complete I'll say to time farewell.

My sufferings still increased notwithstanding every thing was done for me that could be thought of. At length good Elder Solomon, by my request, sent up good Br. John Abel, who took me thro' three operations in the Thompsonion order. This relieved me in a good degree, and I kept on gaining slowly till the spring opened, and then I got into my garden and nurseries, and this was the best nurse I had found.

So I kept about my work all summer, tho' not without pains sorrow and affliction. For it felt to me that I had no more business in this world, and I did not see any use of my living.

N. B. The following was written by brother Issachar
on the day that he was 76 years of age.
Watervliet Ohio, Jan 29th 1834.

As I had a priviledge a few evenings since of opening my mind in meeting, by way of thanksgiving, complaint and request, in relation to unneceſsary noise in the house, and yet I cannot feel satisfied to drop the subject here but wish to show the neceſsary causes from which these noises may be and still are multiplied, which are as follows. Now in this building (house and kitchens) there are fifty eight doors for the convenience of the different apartments. These doors are paſsed and repassed tho' more than two thousand times in a day — opened and shut either by those who have some fear and care with softneſs, or by those who have neither fear nor care with a bang like a little sharp clap of thunder.

Now these noisemakers are so accustomed to making a noise, that they do not know that it is noise:— they are not a judge of noise — they cannot even distinguish between a big noise and a little one — no more than a man in the wood in the time of a hurricane can distinguish which tree makes the loudest noise by falling for with him it is all one noise

There are twenty three fires kept in this building which will require at least two arms full of wood a day for each fire. Here are forty six arms full of wood to be brought into this house in a day, either put carefully into a wood box or thrown without care or feeling into the box or on the floor, and make as many claps of wooden thunder as ther are armsfulls of wood every one jarring the whole house.

Each of these fires must be recruited, at least five times a day. These woodboxes must be visited one hundred and fifty times in a day; either to take out the wood carefully, or else to ransack and rustle the whole pile till the house is filled with the racket. Now add to this countless variety of noises that happen every day, such as moving chairs, benches, tables, pots, kettles, buckets, tubs, and hundreds of other things, some necessary and some unnecessary.

Last of all add to the music more than forty thousand steps in a day of brethren and sisters across the floor, some with a little softness and care others like horses on the barn floor in fly time.

Now amidst all this variety of noises who is able to tell how long a time of cessation of noise there will be, from four oclock in the morning, till eleven in the evening.

And after all this, supposing that all of us or a part of us should set up our wills that we are not going to learn any thing further in these notions, but mean to step as we please, and this sense should prevail, in so large a family as this, and it must be so, I can say for one, in solemn fear, I should desire but one more additional noise to make a complete bedlam, and that would be a drum to beat the long roll continually, to drown and confound those unneceſsary, unreasonable, uneternal, unusual, unchristian and ungodly noises, and as far as poſsible to consolidate them into one horrid sound of confusion. But as one of old said, "Beloved we are persuaded better things of you. tho' we thus speak." And I want you to know that I am not so averse to noise as you may suppose. I love a neceſsary noise. I love to hear a grist mill, and a saw mill, and a fulling mill, and all such noises as these. But I hate to hear a fool snapping a whip. I love to see and hear a beautiful brother or sister stepping acroſs the room with a soft elastic step, and when they come to a door know that it is a door, and that they have got to go thro' carefully, and when they are thro', turn their face to it and shut it easy.

But I hate to see or hear a heavy footed brother or sister thumping acroſs the floor co-lump, co-lump, co-lump, and when they get to a door not think whether it is a door or a pair of bars, — whether they are going into another room or into a field, and when they get thro', are careleſs enough to bang it after them, without one thought of what they are about. Now perhaps some will be offended at me for being so plain and blunt on these matters. But I suppose you know I don't care for that. And perhaps some may think it means me. Well if it does you will please me very much if you will quit it; and if it does not mean you, then you are safe enough.

But to take off all occasion of hard feelings, against me, I will set the example and you may follow me if you please I honestly confess before God, and all of you, my brethren and sisters, that it means me, and I solemly declare that I will quit it. And I will keep the order of the gospel, as it has been taught from the beginning. I will walk softly. I will be careful in opening and shutting doors, and in every thing that I put my hands too. And if every one in the family will do this, we shall soon feel the glory of God all over the house, — every door will give glory to God, — and every woodbox will open its mouth and cry peace — peace an abundance of peace. — And every step across the floor will proclaim that wisdom's ways are ways of pleasantness, and all her paths and all her steps are peace. Issachar.

N.B. If any one should think that I have exaggerated any of these things, let them come to me and I will convince them that I have but little more than half rated them.

I. B.

Here follows a letter written by Elder Issachar to the Ministry at South Union, the same day that the preceding piece was written January 29th 1834.

Watervliet Ohio. 29th of Jan. 1834

Beloved Ministry, and all the Saints at South Union,

Dearly beloved and much esteemed friends; I hope in all patience that you have not forgotten that I was at South Union last summer, thirty six days stepping around about every where gathering all the love and union that was in my power, joying and rejoicing with you, beholding all your beauty and order, partaking of all your good things freely and leaving the best of all I had with you.

I can assure you that I have not forgotten it nor never shall, for I brought it all along with me, and have kept it and will keep it. And it has been a great comfort to me, in my affliction, to sit and look at you, for I can see every one of your faces, all your features, motions and gestures, for I brought you all along with me. I can see you singing your beautiful songs, and almost hear you. But there is one thing that I can neither see nor hear.— No information of account, from South Union neither by word spirit nor letter. So being somewhat recruited in bodily strength, I was determined to bear it no longer, if I could not stand it to write more than one side of a sheet down, for I have waited now till I am seventy six years of age, and that is long enough. So I concluded that I would cut the craft that the Indian did to get the mug of cider which he pretended to call off the table to him, if they would give it to him. But it would not come for calling. "Well said he, If you will not come to me then I will go to you." So he got the cider any how, and that was all he wanted. And that is all I want, a sup of something from South Union.— And when this Bull comes to you it will demand it whether or no. I want you to know that I love you all, and I cannot help it, neither do I want to help it. I know that I love you with a righteous love, — not for the causes which the world love one another; — I do not love you because you are so very handsome, or so very cunning, or so very rich, — neither because you are so splendidly adorned with costly raiment. — Nay I love you because of that precious faith which is planted in your souls, — and for that measure of simplicity and sprightlineſs of soul which adorns all Mothers good children. —

Now I intend to talk freely with you, as tho' I was there with you, and tell you all about matters and things, as far as my strength will hold out. I have been quite weakly ever since I returned home, and have had some suffering times — not with much pain, but with a palpitation of the heart, — inflamation and swelling of the bowels, cold feet and legs which create a great inward weakneſs. But I have been gaining ground for for several weeks past, and perhaps I may come down and see you again before I die.

But for your satisfaction, and for the honor of the people I will simply tell you how I have been treated thro' my weakneſs.

While I was in Kentucky my good friends fixed off my room in the best manner. Put a second coat of plaster on the walls — Spread the floor over with new Carpets, — and furnished it with all neceſsary furniture. Now I mean to be very particular and simple in describing my present accommodations; and perhaps I shall be excused if I am a little silly in my old age.

Well this is a handsome room with two twenty light windows, with nice window blinds, a good little stove and fire place, - a good husk bed with the best of bedding, - a bureau with four drawers in it - a table - a woodbox, a looking glass, - a comb case, - the little spotted trunk you know, - Father David's great Chair, and three others besides, + Spit box, - fire shovel and tongs, - blow-pipe and matches, - brooms and brushes, - pipes and tobacco, - and money to buy more with. - Candlestick and snuffers, - pitcher and wash-bowl, razor - lather - box and soap, and a number more useful and pretty things. A nice little clock that keeps very good time, and Eldress Molly's little Peacock Brush hanging up in sight, - and as many books a I wish to read - and pen and ink, and you know that I have plenty of writing paper of the best kind, and what doth hinder me from writing as much as I am able - and if some of it should be chaffy, there is generally wind enough to blow it off.

I have not done yet. I must tell you how I am waited on. Elder Eleazar is my attorney at law. Br. Robert visits me as he can get time. Thomas Williams provides my wood and does it completely: - Martial Patterson sleeps in the room with me and attends to my wants. Eldress Salome makes my bed and cleans my room. Sister Eunice cooks for me - Jenny Patterson is my nurse and is very attentive and kind and feeds me with all the bitter stuff that can be thought of - but she is not to blame for that and what shall I say more — the time would fail me to tell of all the lovely visits and kind treatment from all the brethren and sisters in this place, and every where else — So that I will venture to say that there is not a man rich or poor that is better provided for to live than I am. And now if I could do as they used to talk in old time, to live and not die I would say more on the matter; but time and chance happen to all men, and I am willing that it should be so.

Issachar

Note The two foregoing pieces were not written in the Journal by Elder Issachar but have since been collected and here inserted, as near the time they were written as can be come at. There are also other letters and pieces connected with circumstances mentioned that will be put in in the same way

The Transcriber.

To return Now in the same year 1834. some time in the month of June Brother Rufus Bishop and Br. Isaac Youngs from the east made us a visit. This refreshed many a heart. They continued their labors and visits thro' Ohio & Kentucky till October. They brought a blessing with them and left a blessing behind them, — and no doubt in exchange, took a heavy burden home with them. But I know they did not take all my burden home with them. They started for home in

October, and their names will always be remembered in the West with gratitude.

Now after I had got all my garden stuff secured, and the garden manured, I started on the 11th of Nov. for Union Villag, and there I went to making baskets with Francis Beedle and Joseph Stout. Staid there till the first of Jan. 1835. Then returned to Watervliet, and made willow baskets till the 27th of the same month, then back to the Village and made baskets till the ninth of March, then returned to Watervliet.

About this time I received a letter from the Ministry at New Lebanon with an invitation for me to come home, (as it was called.) Then I thought of my grave! But no way to get into it without help, and none to help me. But O Lord God, why was I born to sup sorrow forever! But there was no discharge in this War — I must go — and how can I — Yet I must go. And I was informed in the letter that Eldreſs Mercy Picket, and Eldreſs Hopewell Curtis were to go also; and that Elder Benjamin Youngs was to be in the company also, on a visit. So I wrote to Kentucky about the matter, and sent them my farewell in a poem. And Elder Benjamin wrote back stating the day that I might meet them in Cincinatia.

Next follows the forementioned letter and Poem.

Watervliet Ohio March 27th 1835

Beloved Ministry, and Beloved Brethren and Sisters at Pleasant Hill

I do not believe that you have forgotten me, and I know that I have not forgotten you altho there has been but small signs of rememberance on either side for some time past.

But I must now wake up perhaps for the last time & renew my union with you all. For behold I go to Jerusalem not knowing the things that will befall me there. Yet I have no doubt of being well treated there.

I received a letter a few days ago, from the Ministry at New Lebanon, with an invitation for me to return East, with which I shall comply. They also inform me that Eldress Mercy and Eldress Hopewell are to return, also that Elder Benjamin is to come on the same visit.

Now as these things are new to me, I thought proper to write to you, to try to find out how, when and in what manner we travelers are to get together for a start. It is proposed in the letter to start the last of May or the first of June. I hope you will give me all the information you can that I may be prepared. Now I did not intend to stain much of this sheet with my trembling hands, yet I will give a short statement of our affairs. — As to religion it is not all froze up but it was cold enough in the month of Febuary to freeze every thing that could freeze. It was the coldest weather that I ever felt in this cuntry. The thermometer stood some part of the time at 18°. blow Zero. But it is now pleasant. As to health and prosperity it is much as common – As for news I have none that I think of, for I dont take any news – and I do not make any news – and I do not read any news – and so I have to go without news. Now I should be glad to fill this side of the sheet with love, thanksgiving and bleſsing, to my friends at Pleasant Hill if I felt able, seeing I never expect to see your pleasant faces again in this world. But surely I must and will bleſs you, because I do really love you. And I must and will thank you all kindly for the many favors you have bestowed on me. And to make the matter as short as possible, I will bleſs you in the same manner that I bleſsed them at South Union.

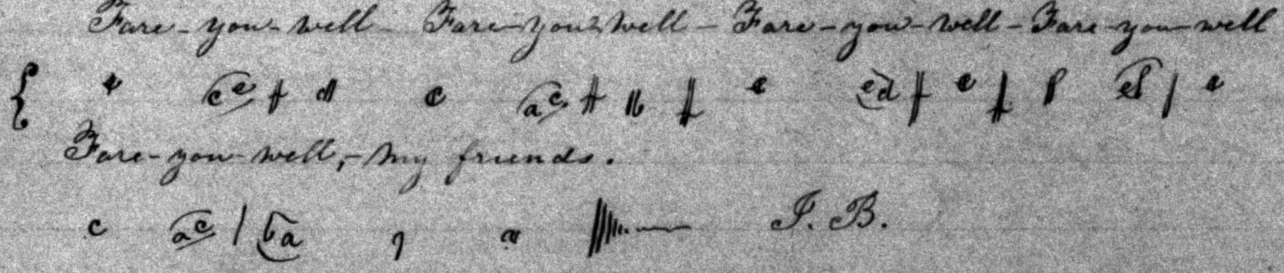
Ministry, Elders, Deacons, brethren and sisters, in my very heart I bleſs you in old Style. May the grace of our Lord Jesus Christ and Mother, the love of God our Heavenly Father the communion and indwelling of the holy Spirit, rest and abide with you all now and henceforth, even forever, without end, amen – and Amen.

N.B. Elder Eleazar, Br. Robert, Eldreſs Salome and Sister Eunice desire that their best love good will and well wishes may be seen on this paper, and accepted by all at Pleasant Hill. And you may accept the love of all our good people, and last of all be so kind as to accept of the last and best of my love and bleſsing, and my everlasting farewell. Farewell to you all forever. Amen

Issachar.

Now my friends I could think of no better way to fill the last breathings of my mind, than to end with the closing words of a farewell Anthem, composed by a parting soul out of this world. The beginning of the Anthem is this. "My friends I am going a long and tedious journey never to return &c. The words and the sounds you will find below; and if you could sing them as I can, it would start a drop or two of tears

I. B.


Fare-you-well Fare-you-well - Fare-you-well - Fare-you-well
Fare-you-well, - my friends.
I. B.

Farewell to the West.

1st Farewell western world I must bid you adieu;
And all your deep waters that I've waded thro'
I've made you a visit of thirty long years,
The most of this time spent in fighting and tears.

2nd But now I must leave you and move to the east,
All debts and demands I am from you released;
Thro all your wide regions I've settled my bill
And now, owe you nothing but love and good will.

3rd I've finished the labor for which I was sent,
I've preach'd the pure gospel where ever I went;
I've plainly declared what God has revealed;
In faith and good conscience kept nothing conceal'd.

4th Now if you will give me just what I deserve,
I think you will grant me a western reserve;
I still hold a claim upon your western soil,
Altho' I must leave it with grief for a while.

5th I have a rich treasure deposited there,
More precious to me than what nature can bear;
'Tis all my whole earnings for thirty long years,
And now I shall leave it well watered with tears.

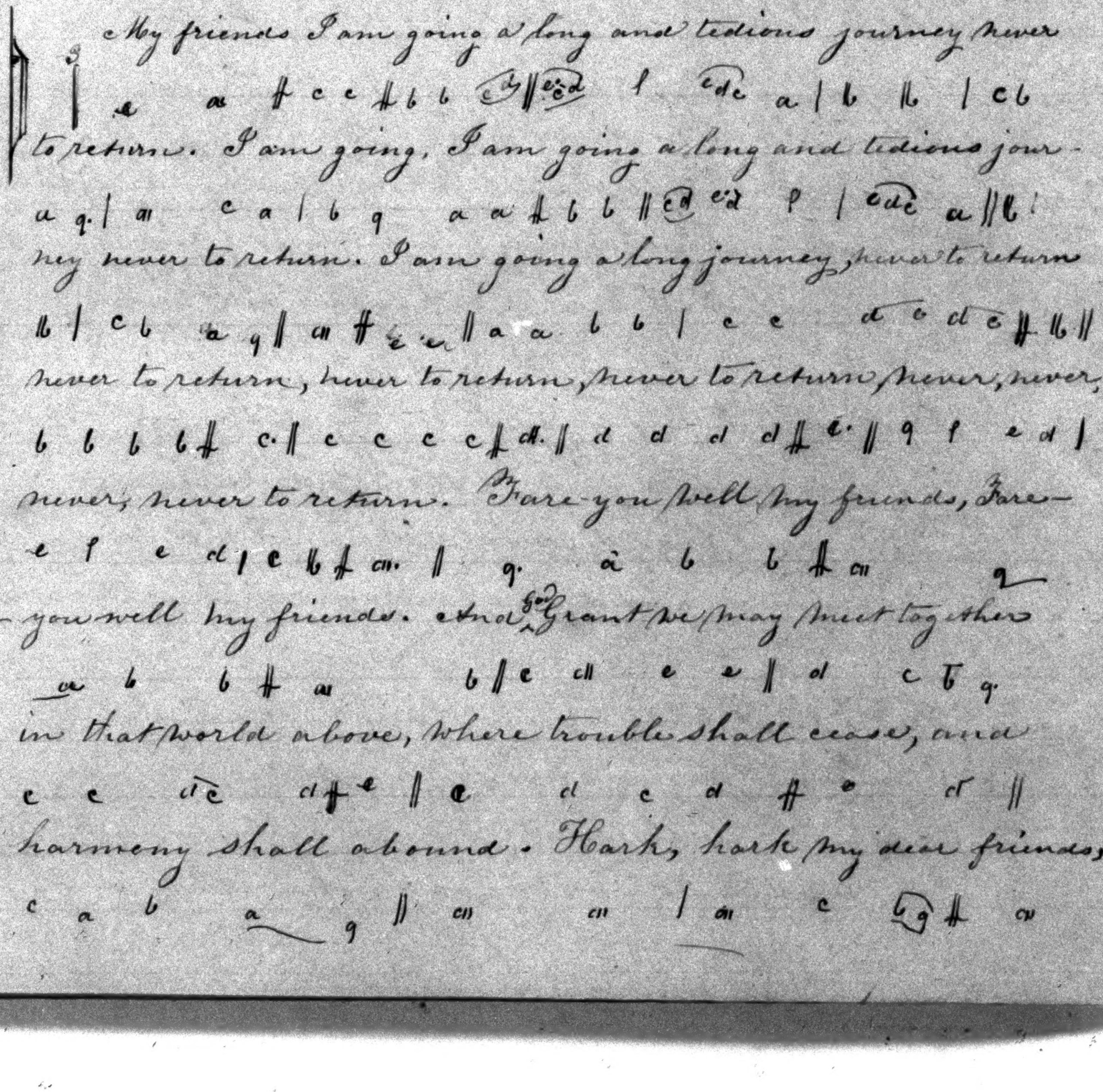
6th 'Tis God's holy people to which I lay claim,
I'll hold you forever in Mother's pure name.
With you I have suffered with you I will reign,
With you in good union I've ever remained.

7th But I must move forward there's no standing still,
Obedience I value above my own will;
So here I will shorten my muse at a blow,
I'll love you I'll bless you, and eastward I'll go.

8th The Ministry Elders and Deacons I've bless'd
Dear brethren and sisters that live in the west;
I love you I bless you where ever you dwell,
And with a clear conscience I say fare-you well.

I. B.

The following is the whole of the farewell song alluded to in the foregoing letter.


My friends I am going a long and tedious journey never
to return. I am going, I am going a long and tedious jour-
ney never to return. I am going a long journey, never to return
never to return, never to return, never to return, never, never,
never, never to return. Fare-you well my friends, Fare-
-you well my friends. And God Grant we may meet together
in that world above, where trouble shall cease, and
harmony shall abound. Hark, hark my dear friends,

for death hath called me and I must go and lie down
c ǂ d d ‖ edc a | b c ǂb g ǂ ag e e ‖ ag
in the cold and silent grave, where the mourners cease
a c | b. a | g f e | c e e c | d
from mourning, and the prisoner is set free. Where the rich
d d b | c c d c | c | a g a | c d e
and the poor are both alike. fare-you-well — fare-you-well,
c e | d c b g ǂ a ǂ e ce ǂ d ǂ c ac | b
fare-you-well, fare-you-well, fare-you well, my friends.
e edc f e ǂ ‖ ef ‖ e c ac | ba g a :|||——

Now to return to the journal

So I wandered up and down bewailing my fate, but all to no purpose. I must go and leave my people who felt nearer to me than my natural life, for if I could have died and been buried on the ground that I had purchased with my life, I could have laid my body down in peace. — But perhaps the reader will say I am exposing myself — that it shows an unreconciled mind. Well what of all that I am writing my experiance, and I mean to be honest about it. Perhaps you may have the brains beat out of your soul some day, and then you will know what heart rending sorrow is and not till then.

However on the fifteenth day of April, 1835 I went in a carriage with one brother and two sisters to Union Village, to make my last visit. I staid in the Office where I was daily visited with all the comforting songs they could compose. But after all I must go! I tarried there grinding till the 29th of the same month. Then I returned to Watervliet, and made preparations to leave the western world! And Oh! if it had been to leave the present world, it would have been joy to me.

But I must go. – So all things were made ready, and a company chosen to take me in a carriage to Circleville, sixty-eight miles. Then to join Elder Benjamin's company on the Canal; and we were to start on the 14th day of May.

My loving companions were Thomas Williams, Eldress Salome Dennis, Sister Eunice Beedle and Elizabeth Simington. So on the day before we started, being the 13th. I composed a little farewell poem for the family, which was exhibited that evening in meeting with tears.

I've spent this day in sorrow, My parting muse begins,
Since I must start tomorrow, And leave my western friends
No more to see their faces Nor speak nor act a thing
No more in heavenly places, With them to dance & sing
I'll take the cup and drink it, And let my vitals throb
It has been hard to think it But worse to do the job
But I will be obedient, I've little more to say,
Perhaps it is expedient That I should go away.

May Jesus Christ and Mother, Attend me on my way,
May sister child and brother, For me poor pilgrim pray;
That I may be protected, And on my journey blest.
Altho' so much dejected, Yet find a place of rest.
May the almighty Savior, Whose sufferings I have felt,
Bless you in good behavior, And all high feelings melt.
I leave you with my blessing, With you my love shall dwell,
Now hear my heart addressing Farewell my friends Farewell.

Issachar.

So on the morning of the 14th of May, 1835, we placed ourselves in the carriage, and after a loving farewell song was sung we moved on. It being just thirty years four month and fourteen days from the day I started to enter into the western world, to the day I started to leave it. And I believe I have brought more sorrow out of it than I took into it Yet I am confident that there is that foundation of salvation laid in that western world that will produce joy in abundance in a future day. For altho' sorrow may endure for a night, yet joy cometh in the morning.

So we went on our way like loving children, and altho' I was full of sorrow, yet I could take comfort with my company. I told sister Eunice that this was my retreat. I have played it on a fife many a time; but I never had such a retreat as this before; and if she would learn the tune I would send her some words to it if I should live to get thro'! So she learned it, and I sent her the words. They are as follows.

next page.

The Retreat.

1st Time is like a bubble, floating on the main;
Puff'd with joy or trouble, bursts and forms again;
On high waves a fleeting, takes its windy race,
Down tis next retreating, takes the lowest place.

2nd So in all my notions tossing up and down
Puffed with various notions, how I win the crown.
Time will still be fleeting, rifles all my plans,
Half the time retreating, not one notion stands.

3rd Time is always changing, never standing still,
I am always ranging right against my will;
In a joyful meeting if I take my stand
Next I am retreating, to some distant land.

4th O let time forever be removed from me,
O Eternal Savior take me home to thee;
I am sick of fleeting let my days be few,
Till in my last retreating bid old time adieu.

I B

Well on the third we arrived at the canal. Elder Benjamine and company were there and the Boat waiting. So we had my things aboard quick, and we had but a short time to take a last farewell. And I am not going to tell you how I felt. But each party went their own way. We went on to Claveland. There we staid more than two days; and the Elders from North Union visited us one day. And on

Saturday we went on board the steam boat Wm Penn, and arrived at Buffalo in thirty hours; then stepped into a canal boat and went on to Schenectady, then hired a carriage and went on to Watervliet where we were kindly received and well treated

Here we staid and visited more than a week. We visited every family; and I took all the comfort I had any room to receive; for there was comfort enough to have comforted a regiment of men, if they could have had any place in them for it.

There was nothing but kindness love and comfort administered to us. But what effect could all this have on a Job when he was curdled like cheese, and his gall poured out upon the ground.

Now will you think that I am exposing myself again? Well let it be so I am writing my experience.

We arrived at Watervliet May 30th 1835 and on the 9th of June were taken in carriages to New Lebanon by Daniel Copley and Frederick Wicker— arrived safely at the Office that day where we were taken in and kindly entertained

The next day I had a priviledge to pour out my soul to the Ministry. And altho' I had not a doubt of their being full of mercy charity and pity, yet nothing there for me;— but I might have a priviledge to go and make my home at the second Order in the Church. I waved the matter for that time— But the next day I told the Office sisters that I must gather up my things and go to the Second Order, and try to make a home there: but I had nothing to make it with but pen knife. But good Elder Br. Samuel Johnson came and piloted me to his house; and they welcomed me and showed nothing but kindness and love all over the house. And they were justified according to the testimony of Christ; for I was really a stranger and they took me in — But as far from being a member as Ohio is from New Lebanon. But they was laboring all over the Society to make me feel comfortable; old and young Ministry and people.

I had no doubt of that, but what effect would this have upon a Rachael, seeing the children were not.

Now every where I went and every believer I met was full of loving kindness and tender compassion for me. I believed that they loved me, and I knew that I loved them.

But they almost provoked me to anger with their repeated saying "Be comfortable Be comforted" &c. When they might as well told a toad under a harrow to be comfortable for I could not reach it. It was my hour of temptation.

But I soon got to work in the garden, where I could vent some of my feelings on the weeds. First in Br. Gideon's Botanical garden, at the Second Order, Then in the Ledge garden — got acquainted with Br. Eliab Harlow and Garret L. Picked roses for the nurses, picked over herbs in the dry house with the sisters, got some acquainted with them and could feel a little freedom.

I found that they were a lovely people, and I admired their lovely meetings, tho' I did not feel the freedom in them that they did; because I was a Stranger. Now the Beloved Ministry in a short time showed their mercy and kind charity to me, as well as to others, for they sent Elder Br David Meacham, Eldress Betsey Hastings, Luther Copley and Joanna K. to help those beloved children in the west. This took a pound or two of burden from me. After a while Elder Solomon, Eldress Rachael and Eliza Sharp came on in company with Br Luther and this took off a few more pounds; for this was in my favor, for Eldress Rachael came into the family where I lived, and I had my old Mother again; tho' I had some good Mothers here before.

After a few weeks the good Ministry sent Daniel Hawkins and Stephen Wells, deacons, to help those beloved's in their outward affairs. This took off a little more burden. And after Elder Br David returned home with Elder Matthew, I was glad. And when I had a priviledge with him, and he had related how matters were regulated there, I was gladder yet for I was perfectly satisfied with all that had been done; and this took off full half my burden.

But I kept about my work all these times, for this was the greatest salvation that I could find, to labor diligently with my hands, which thing is good saith the book, and I knew there was no danger in doing good.

After I had kept the weeds conquered all summer, and frost stepped in to help me, then I went to work with

Brother Eliab in the brick shop, preſsing and putting up roots and herbs; and here was a comfortable soul to work with. And when he and Garret were both there, or either of them, it was impoſsible for me to feel uncomfortable; for I had hardly time to think of any thing but their comfortable spirits and agreeable conversation.

Now about this time I found some more good news. The good Ministry had been to Watervliet and appointed Br. Freegift Wells to go with Elder Mathew to the West, and I hope stay there. This was quite agreeable news to me, and I understand very pleasing news to them in the West; so that my burden still grows lighter and lighter. Now after we had done preſsing and putting up roots and herbs, I went to making willow baskets. I made twenty eight baskets generally holding from one to five bushels. And when I got thro with that I had liberty from the Ministry to make a visit to Watervliet. So I went in company with Br. Jethro Turner, and staid there more than two weeks, and had a lovely visit. Then Br. Justice Harwood conveyed me back to Lebanon.

And now here I am this eighth day of April 1836, and here I have been living or preparing to live, ten months lacking three days, at New Lebanon second Order of the first church on earth.

Now tell me you that are skillful, what is the reason why I am not as happy all the time as a Prince. This is a glorious place, the people all look glorious to me. They look handsome, lovely, pretty and altogether beautiful. And why need I feel, any of the time, like one grinding in the prison house. Well if you dont choose to tell me I recon I shall find it out myself, before all is over.

Now I wrote this Manuscript as far as to the poetry portraying (my feelings on) the 80th page in 1832. I was then in the 75th year of my age, and by request I have added the rest of the confused years of my life to the present date April 8th 1836. which leaves me in the 79th year of my age since the 29th day of last January.

Few and evil have been the days of the years of thy servent. And now if the reader can be merciful to my unrighteousness and pass by my awkward expressions and blind scribbling I will close this painful task with my own dying words.

Then if I gain the lowest seat Where Mothers children dwell,
I'm sure my joy will be complete, I say to time farewell..

Amen!

Issachar Bates.

Reflections on Elder Issachars Return East

by Andrew C Houston

Come thou pathetic muse be mine, And aid me in my song;
Permit me write my thoughts in rhyme, And drop my tears along;
Thy noble powers I implore To move my feeble hand,
To write of one who is no more Here in this Western land

Thro many perils he has fought, Thro' sickness death and pain;
And for himself a robe has wrought, And that without a stain.
Yea many witnesses there be, That know these things are true,
That Elder Issachar is he, Who said and then would do.

Thro' persecution's raging tide "Mid volley" he withstood,
Thro freezing streams and prairies wide, He waded to do good,
No raging threat nor vile menace Could turn him left or right,
He could not fear a mortal face, While duty was in sight.

Yet pain and hardship he has borne, And wear and tear of mind,
His constitition deeply worn Yet always true and kind.
This brilliant oriental star, Illumed long the West,
And now without a blot or mar, His horrizon is blest.

Then fare ye well beloved Friend, In bonds of gospel love,
Remember us till we do meet In that bright world above.

And let thy mantle freely fall, Upon thy children pray
Impart your bleſsing to us all, And trust us for your pay.

Andrew H.

The following is a copy of a letter written by Br. Issachar after his return East, to his friends at Waterbliet and Union Village.

New Lebanon June 27th. 1835

Beloved friends at Waterbliet and Union Village.

I have not forgotten you nor do I expect that time or distance will ever eclipse my remembrance of you, nor my love for you. Neither have I forgotten how often you requested me to write when I got to the end of my journey: Nor have I forgotten that I agreed to comply with your request. And now in union with the Ministry and my Elders, I have the privilege of writing to inform you how I got along on my journey, and how I got along since I arrived, — and you may be sure that I shall get as near to you at this time, as I can poſsibly reach with paper, ink, and a pen of love. (journey omitted)

After we arrived at New Lebanon each of us were soon stationed at our homes. Eldreſs Mercy and Eldreſs Hopewell at the second family, and Issachar at the Second Order in the Church, where Elder Br. Samuel Johnson and Elder Sister Lucy Darrow are first in care, and with them Amos Stewart and Sally Lewis. And to add a little to my comfort, there are some of my old friends here, such as Daniel and Constant Moseley. Hiram Rude, Lydia Obion, and Hannah Train - jun. And all I can gather from and in them, together with what I can gather from Eldreſs Rachael, from Elder Br. Samuel, and what I can gather from Eldreſs Ruth, and from Elder sister Lucy Darrow, and besides all this a very kind agreeable family. I am trying hard to make another home in my old age, and I hope I shall succede altho' it was more than tenfold harder to me than natural death, to be separated from my friends in the west; yet I find there is great room for me to gain something further, and in some particulars more to my satisfaction, especially in the worship of God.

It has been a great grief to me for some years past to see that life giving worship of God so neglected in the State of Ohio. I will just give you a specimen of the manner in which they attend their meetings here. — I mooved into this family on Thursday, the 11th of June. That night at half past seven, the bell rung for retiring. At 8. the family assembled. They sung fifteen songs and hymns in that meeting, and labored and marched ten of them, which took one hour. On Friday was union meeting one hour. Saturday night half an hour retiring, and at eight aſsembled. There was considerable power & bodily exercise: Eighteen songs and hymns sung and twelve of them labored and marched. The meeting continued nearly two hours. — On Sabbath-day it seemed as tho' the greater part of the day was taken up in meeting, at home or at the meeting house.

I just mention this to show you what there is in the Church.

Whether it is so in every Order I cannot tell. But so it is in the Church There is but very little preaching in Meeting, but many warm exhortations from every quarter, old and young, male and female. All is freedom, no bondage.

Now judge ye how it must feel to a poor old half-blooded Saint, to come into such an order as this, after running a race of more than thirty years, preaching and ministering Order, and being faithful to attend to every order according to my understanding.

Now I have got to make as real a beginning as when I first confessed my sins, and learn it all over again thro' mortification, and tribulation. O how it would please me to see some in the West, pushed into this purgatorical order. I could shake hands with them, and welcome them to the last bitter cup, with the greatest freedom and charity, and tell them that this is touching "de board" But I shall go thro' I know I shall; — and no thanks to any thing but the gift and power of God in them that have it. — But I must leave this manner of communication and give you some information concerning other matters.

Now I suppose you would like to know how my hands are employed as well as my mind. Well I will inform you. I have entered into copartnership with Br. Gideon Kibbe in a botanical garden, and we agree very well so far. But I confess tht when I get at work in the garden, my mind will keep running back and thinking of S. and C. and J— and C— and V— and P— and forty more; and I will love them and let them stay there and I will stay here. Farewell

But—

I told you I intended to get as near you as I could reach with this paper; and the more I can inform you of little childish things, the nearer I think I shall get to you. So you will bear with me a little in my folly. Now you know I am old and another has to guide me. I will tell you all about it. Br. Daniel Moseley is my file leader in meeting and at the table. He sends his best love. I live in the room with him and others. I sleep in the room where Br. Jethro Turner sleeps — he sends his love. Sister Lydia Obrion takes care of my clothes — She sends her love — And finally they are all as kind as they poſsibly can be — and I know it — and I suppose I shall sense it when I can get fixed.

Now I must enter upon the closing part of my letter, for my weak knuckles pain me. I am in about as good health as common, and I believe it is a general time of health and prosperity here.

The Ministry were here from Canterbury last week, and they brought good tidings concerning health and prosperity in the East. As to weather it has been very uncommon. The forepart of this month was very cold. some frost. Since it moderated there has been rain in abundance, even a mighty flood. It did some damage in Lebanon, but between there and Albany, it made sweeping work of Mill-dams roads and bridges and some buildings; and it still continues rainy.

I dont think of any thing that would be new to you. Perhaps you have heard of the decease of our good brother Samuel Johnson the week before we arrived. And as I have little chance to gather news. I must be excused and close my letter. The Elders of this family where I live desire that their kind love good will and best wishes may go with this letter together with the love and good will of all the family.

The good Ministry desire that their best love and blessing together with the love and blessing of the whole Church may have a place in this letter to all wherever these lines may come. Elder Benjamine and those that come with him requested that their everlasting love and rememberance might go to all where ever this shall go. Last of all I hope you will every one of you, accept of the best love I have, and I am pretty sure there is no cheat in it So fare you well, fare you-well, again & again

N.B. I cannot forbear sending a little private mess of love to those loving friends of mine who brought me to the waters of the Ohio Canal. O Br Thomas, Eldress Salome, sister Eunice & sister Elizabeth, do be so kind as to accept a bountiful mess of my love & thanks and you may scatter it all over the house if you please, for I have enough more to spare. farwell I. B. Send my specs if you can. I have delivered all the presents sent by, and have an abundance of thanks to return to the givers, and a heap of love from all the receivers, and I am a witness of the same

Issachar.

The following is extracted from the Speaking at Brother Issachar's funeral, who deceased March 17th 1837 at New Lebanon.

—— 5 minnets past 3 o clock P.M.

Funeral was attended 18th inst. 2 oclock afternoon. At the commencement Elder Br. Samuel Johnson made some remarks about as usual concerning the occasion on which we had met. He then said that there were many present who were not much acquainted with Br. Issachar, and some who were more acquainted than he was. But he did not know but it would be well to give some information concerning his first setting out in the gospel.

By Mothers gift he was sent to the West in the cold dreary season of the year to preach the gospel to the world. He passed thro' heat and cold, persecutions and sufferings, more than any one present ever had. He also said he did not know but some thought the reason he wanted to die was because he was unreconciled. But it was by no means so: for he had told him many times since he lived there, that as he had spent the best part of his life at the west, it would have been his choice to have died there, for he did not think he was worth bringing so far to die. But as it was the gift for him to return he had done it in obedience — and as he never had any privilege in Church order before he went to the west, and the manner of travel here was different from what he had been used to, he thought it would be more to his profit to die, than it than it would be to live till he lost all his senses and understanding

Br Amos witnessed to what had been spoken and added that he had always found our deceased brother to be a faithful zealous believer, and a living soul in the work of God. Elder Br David Meacham said he thought the words of the Poet might justly apply to him; for he was "a true believer, self-denying, walking in the steps of Paul; and with Peter testifying, lo! we have forsaken all. Father Mother have forsaken, wife and children house and land. &c He also said ever since he was acquainted with him he had found him to be a living soul, ready to unite with every gift

Br Daniel Boler then said he could witness to the truth of what had been spoken concerning the deceased. For he had truly forsaken all that was pleasing, near and dear to a natural man. Father, Mother, wife and children, house and land and would according to promise receive treasures in heaven.

That it had ever been his labor to strengthen and encourage the young to persevere — that his soul seemed to breath forth courage courage! And that he had, ever since he knew him been, truly a living soul. Br Daniel Mosley spake some. He said there had ~~been~~ seven good souls died out of the church, and had left their mantles for the rising generation, and we would see who —

would catch them. That Elijah left his Mantle for Elisha, and Iſsachar had left his for us, and we could divide the river Jordon as well as ever Iſsachar did, by bearing the same croſs that he had borne &c.

After singing many beautiful song appropriate to the occasion, and much good counsel given to those who still survived, Elder brother said we might attend to the burial of the corpse in the fear of God as we had often been taught.

Copy of a letter sent to Artemas Bates respecting the Death of Issachar Bates. (Sen.)

by Seth Y. Wells

Friend Artemas Bates,

By request of your Sister Sarah and Betsey, I write to give you notice of your Father's decease. He died the 17th inst. after an illneſs of ten days, in a good old age, being in his 80th year since the 29th of last January. He died as he had lived, beloved and respected by all his faithful brethren and Sisters, and is now gone to receive the reward of his faithfulneſs and zeal, which you may probably remember was ardent in the cause in which he was engaged.

He had you know, many opposers at his first setting out, and many severe trials to encounter; having to take up his croſs and stem a torrent of opposition of his brethren in the Baptist order to which he then belonged, many of whom felt very near and dear to him; yet in consequence of his faith, they became his enemies. But he has triumphed over them all and maintained his faith to the end.

He literally and faithfully forsook all for Christ's sake and the gospel and is justly entitled to the promise of "an hundred fold in this world and in the world to come life everlasting." And it was in truth fulfilled to him in this world, and we have no doubt it will be in another; for he was one of those who preached the gospel to many thousands in the Western States, and ~~through~~ his preaching turned many to righteousness, and succeeded in gathering a large body of Believers, who have long honored and respected him as their Father in Christ.

When he was first taken sick he expected to die and chose it. He had done all the good he could do in this world, and desired to go, and did not want to have the brethren and sisters hinder him by trying to raise him up again; for he had from the first desired that this may be his last sickness, and so it proved.

He has enjoyed very good health since his return from the West, and has been remarkably bright and active for a man of his age, till the very night he was taken sick.

But your sisters can tell you more about him than I can write at present, if you come to see them next summer, as I understand your father has invited you to come, and I suppose his death need not hinder your coming. Your sisters have requested me to convey to you and family their love and respect, and also to your daughter and son-in-law who made them a visit last fall.

To Artemas Bates.

Seth Y. Wells.

An Account of Issachar Bates seeing Mother Ann.

Elder Iſsachar was present at David Hammons in Petersham, with Moses Mixer, at a time when the believers were aſsembled for meeting. Mother being there, and Elder Iſsachar having a great desire to see her, made it known, and was admitted into her presence and heard her sing- and speaking of it afterwards said that she sung with such power, it seemed to him that the sound went out of her mouth as big around as his arm & went right up to heaven. But soon the house was beset by a disorderly Mob and Iſsachar was placed in the door to keep them out, and for a time effected it. But shortly they succeeded in clearing him from the door, and rushed in intending to siez Mother and drag her out; but the sisters clung round her so thick, and seeing the brethren and some others so ready to protect her, they relinquished their object and instantly left the house.

Father James had been preaching to those present, but seeing this conduct he dismiſsed the meeting, and the world went off, and the believers retired to their places. But Mother by the spirit said the Mob would return again. And they did return and dragged Mother off in that shameful manner we have on record.

Afterwards Moses met Iſsachar and asked him what he thot of those people? I think said he, that they are the people of God. I never saw a woman that looked so beautiful to me as that woman that they call Mother, nor heard any singing that sounded so heavenly as her singing it fairly charmed me He expreſsed much displeasure that he could not have had the priviledge of seeing and hearing her longer, but was disturbed by the Mob. He and Moses both expreſsed their mutual regret that they left the house and were not there when the Mob returned; and agreed that they should have defended her and did not believe that they would have effected their object.

And he further said that the next time that he paſsed thro' that place, that the young people who were in good standing then had all run out & come to nothing.

Iſsachar ever afterwards testified that he received faith at that time, which always continued with him. Amen.

The end of Iſsachar's Narrative.

A Memorandum
Of Remarkable Events in a tedious Journey to and from, and a residence at Busroe.
Introduction

On the first sabbath of August 1805 there was a camp-meeting held in John Dunlavy's congregation on Eagle Creek, Adams County, Ohio, to which Elder Iſsachar and Elder Benjamin went from Turtle Creek Ohio. During the meeting they found an opportunity of opening the testimony to the people, which they did And it was believed and received by a considerable number, among the first was John Dunlavy, and from that period, the gathering of a society of believers, went on with a gradual increase for about five year. During this time the Ministry spent much time and labor on the subject of making a permanent settlement in that place and after mature consideration it was thought to be impracticable

In the month of May 1810. Elder Solomon and Elder Benjamine visited the believers on Eagle Creek, and first proposed the idea of a general moove to Turtle Creek Ohio, Shawney Run Ky. Bosseran Indiana and so on.

In June George Legier and Wm Gallagher was appointed to go to the Wabash County and view the situation, and accordingly they went to the big Prairy on Boſserum Creek to the houses of Robert Gill, Robert Houston, Joseph Worthington and others where the testimony had been opened in June 1808, by Elder Issachar, Malcham Worley, John Dunlavy, Matthew Houston and James Hodge, and a society of considerable magnitude gathered to the faith of the gospel.

After forming a short acquaintance with the place and people they returned with a favorable report. It was then concluded and agreed on by all parties, to rise with one consent, and moove to these several places, with the prospect of finding a more permanant home for life.

Accordingly a part were destined to move to Union Villag, part to Pleasant Hill, but far the greatest part were destined for Bosserum (or Busroe) Indiana. A company of brethren were then appointed to drive the Cattle and Sheep to Busroe a distance of three hundred Miles, and mow Prairy graſs for their winter forage. Two of them stayed to take care of the Stock, and all the rest returned home. They next proceed to sell off the land and other immoveable property which was the principle busineſs of the latter part of the Summer of 1810. Early in the winter of 1811 they began to make calculations and preparations for the journey. During the month of January Boats were prepared and brought from Maysville, down to the mouth of Red Oak, where they were harbored and held in readiness for the reception of the property - The month of Febuary was mostly improved in making preparations for the journey. Such as packing up what they intended to take with them & disposing of other articles to the people of the country. The hauling was chiefly done in about two weeks, tho' the distance was from nine to twelve miles.

Here Commences the Journal kept by
Samuel Swan Mc Clelland
Commencing Jany 1811, Ending March 1827
First Journey to Busroe 1811.

All things seemed now to be as nearly ready as possible and on the fourth of March, keel boat and one flat boat set out for the mouth of Wabash. They stopped at Jeffersonville, unloaded and set up the waggons, the horses having gone by land, so that on the 9th, three waggons with seven families started from Jeffersonville for Busroe; 120 miles distant, where they arrived safe on the sixteenth.

The boats went on to the mouth of Wabash, where the Keel boat received all that was in the flat boat except one pair of millstones that were left on the bank and afterwards sold. The Keel boat went on up the Wabash to the mouth of Busroe, which the French boat-men said was 200 miles, where they arrived safe on the 29th. As there was but few accounts kept of the first company that went to Busroe, we will look back to the 20th of March and start with the second company of boats.

— March 20th Eldress Ruth Darrow, Saloma Dennis, with James Price and Samuel Mc Clelland, started from Union Village for

Cincinatti in order to meet the second company of boats, which was to come in from the mouth of Red Oak. We arrived in the City before night and put up at the Columbian Inn, where we remained till eight Oclock on the 22nd A.M. when the boat landed and we went on board. We bought another boat and made some arrangements in the loading, and pushed off late in the afternoon. We landed for the night on the Kentucky shore just below the mouth of Big Miami.

23rd We pushed off early, the day quite unpleasant. We landed just about dark on the Indiana shore; the Elder Sisters with some others staid in the house. This was the most dreadful night of wind, thunder, lightning and rain we had seen for some time. The river raised eight feet plum water.

24th We pushed off about eight Oclock with a fair wind down the river but a great bend soon caused the wind to blow quatering up, which drove us voilently against the Kentucky Shore, about ten Oclock where we were compelled to stay, all day and all night.

25th We pushed off about 6 Oclock in the morning, paſsed the mouth of Kentucky river about one; went on 34 miles below and harboured all our boats in the mouth of a small creek on the Kentucky shore. The day was clear and pleasant, and we had a comfortable nights rest. 26th We pushed off at Six and landed at Jeffersonville at 2. Staid two hours, then paſsed over the falls, and landed just below for the night; some rain fell, the boats were crowded and lodgings uncomfortable 27th Eldreſs Ruth and Salome, with James

Hodge and Wm. Price set off from Jeffersonville for Busroe.

We lowered our boats at the mouth of Silver Creek and with our Battan and Peranger commenced boating our property to a landing, two miles up the creek, where the waggons could receive it. The river was very high and the low land covered with water so that our paſsage was much obstructed by drift wood.   28th continued boating property up the landing all day, and as we returned the last time, night came on and it was cloudy and dark. We got lost among the drift wood, & run aground in an old field, where we were obliged to leave our boat & make the best of our way thro water, mud, bogs and brush.

29th We found our Battan & Peragne in an old field, and the water had fallen away from them, and left them some distance on the land, however we put them off and brought them around to the camps and in them and two flat boats we loaded up the remainder of our goods and pushed off. About 9 oclock the waggons also started from the landing on Silver Creek for Busroe.

With two flat boats, Battan & Peragne, all lashed together we floated along pleasantly, paſsed the mouth of salt river about 2 oclock, concluded to sail all night, about three Oclock in the morning we run on the head of an Island, and were quickly obliged to cut the lashing when they immediately parted, one went on either side of the Island, and could not get together again till after sunrise.

30th We floated along pleasantly all day and landed for the night seven miles above the yellow banks, This day Eldreſs Ruth, Salome, James and Wm. Price arrived at Busroe.

31st Sabbath, we floated well till about 11 Oclock when the wind raised voilently against us, so that we were obliged to land, which was quite difficult on account of the water overflowing the banks; here we lay the balance of the day and night.

April 1st The wind still blowing some; however we pushed off early; paſsed the mouth of Green river about 9; the wind ceased; the river became calm; and we had a fine day; — Paſsed the red Banks about 1 Oclock and landed for the night just below Diamond Island. The Batton nearly all covered with water.

2nd Floated on without interruption till about 2 Oclock when we landed about half a mile above the mouth of Wabash, that spot being the only dry ground within that distance, the bottom being chiefly covered with water; here we lay the balance of the day and night.

3rd We made some preparation for lodding the Keel boat which came to us in the evening with a rugged set of hands on board; having come from Busroe in three days. A heavy rain fell this night.

4th Loaded the Keel boat Battau and Perague made some oars and other preparations for ascending the Wabash left the flat boats at the landing, and about 3 Oclock, all set sail for Busroe. We encamped for the night on the bone bank 9 miles from the mouth of Wabash.

5th and 6th We mooved along up the river about 12 miles by pulling the oars and brush, the river is very high so that we cannot use the poles except to spike a tree once in a while, heavy thunder and rain a good part of the night. 7th All wet this morning, however we put off and got along 10 miles by spiking trees and hauling brush.

8th We pushed 9 miles by the brush, the 2nd company of waggons arrived at Busroe this day

9th went thro' the lower cut off. This was a very hard days work tho the distance was but 4 miles the water was so very rapid but it counted fifteen by way of the river.

10th & 11th We made out to get along about 15 miles, the water very swift and the wind blowing down the river

12th & 13th Nothing material. We got along by hard work. 14th Sabbath Passed Coffe Island and encamped on the west bank of Wabash opposite the mouth of White river. 15th Passed over the grand rapids went fourteen miles and encamped just above the mouth of river Dechee.

16th Pushed on 12 miles & encamped just above the mouth of river L-Emborcus or, ambraw. Fine weather and the river has fallen so much that we use the poles on the sand bars pretty well.

17th Pushed on and landed at Vincens about 3 O.clock and after resting about an hour, we pushed on about 4 miles and stopped for the night on the west bank

18th Pushed on and landed at the mouth of Busroe about 4 Oclock & after resting a few minnets pushed on up the Creek about 3 miles and landed for the last time at the well known spot called the boat landing.

19th The boat and other Crafts were all unloaded and the property hauled to the settlement about 6 miles, thus the journey ended on the 19th of April 1811.

20th Went on unpacking, regulating, distributing people & property till all were settled ready for business &c.&c. The Eagle Creek & Busroe people, were now united in one splendid community as local situations would admit. The principal gathering was at Robert Gills place where the meeting house also stood, and was considered the center of the society, as the upper or Price settlement where Robert Houston, Joseph Worthington and a number of other families lived, lay about 3 miles off, a little west of south, and near the bank of Busroe Creek. The first family lived in two houses, a short distance apart, and were styled George Legiers family, where the Elders also lived, and were busy all the while making arrangements for the comfort of the people all around.

(May) The people all being settled the summers work was commenced, which was mostly farming; the principal care of which was consigned to George Legier, for that family. They had 150 acre of the Big Prairy in cultivation & raised a great quantity of produce.

27th John Youngman moved from James Duncans to John Knox's family.

June 10th Polly Edi came to live in the center family which then consisted of seventy two members. The whole society was something over 310.

Dates of arrivals and departures of brethren going to or coming from other societies was taken but a little notice of in those dates. The general idea was when any one or more would come that every body was glad to see them, and a great deal of love to be handed round and frequently some new songs to learn, and that was the end of the matter.

However about this time Elder Issachar came to Busroe to abide with Elder Archibald; one huge log house was finished with four rooms and all seemed to be going well. About the first week in June, some few were taken sick with fevers, and on the 17th Anthony Fan a colored man departed this life. This was the first death that occured after the Eagle Creek people was settled on the Praire. Elder Joseph Allen and Peter Baldwin arrived at Busroe sometime near the first of August, for the purpose of building a Saw Mill, and on the 22nd the work was commenced under their direction.

August 25th Jamer Handcock departed this life quite an aged woman.
30th Maira Britton departed this life in the 5th year of her age.

September 30th Elder Archibald returned from Union Village with Wm Davis, Peggy Stewart and Patience Naylor.

October 11th By the fall of a large piece of timber Samuel McLelland had the three first fingers of his left hand striped of the flesh to the bone from the second joint to the ends. 18th Joseph Allen, Peter Baldwin, Enoch Davis set off for Jasper Springs, South Union Ky.

During the summer the rumer of an Indian war was sometimes almost frightful. Reports were frequently industriously circulated; that they were collected at different places and were expected on in a few days, with all the destruction common to their warfare. But none of these false prophesies came to pass. In July, Governor Wm Harrison appointed a treaty at Vincennes which amounted to but little good, for the Indians went away about as ill humored as they came. A company of rangers followed them to see them safely out of the settlement.

Some time in September the Indians stole four of our best waggon horses, the team that was hauling timber to the Mill, and as soon as it was found to a certainty how and which way they were gone, James Brownfields Abraham Jones A Linguist, an interpreter and a hired man named Robbins started with two horses to follow them, without fire arms and get the horses on peacible terms if they could. After traveling two days & a half they overtook the Indians and found the horses. Abraham told them they had come for the horses, they had no guns and would not fight. But the Indians gave them no satisfaction. They would not talk mutch but appeared to be mad and were very busy fixing their guns.

However after a short time the brethren loosed their horses, made ready and started as quick as poſsible each man having two horses to take care of.

After they had got about three miles they discovered the Indians coming after them with speed. They immediately started to make every poſsible exertion to keep out of their way. But after running some seven or eight miles thro' a long prairy, the horses began to get short of breath, and having a kind of flag swamp to croſs before they could find any chance for hiding themselves, the time began to get to short for the distance, they being so near done out they could hardly get their feet out of the mud. The Indians got close enough to fire on them, but as none of them got shot and the prospect of saving the horses any longer was out of the question, and fearing that another flash of the gun might put an end to the contest on their part about horses and every thing else they jumped off and made to the brush with all poſsible speed leaving all the horses with their saddles and saddle-bags, Blankets, Big Coats and provision.

The mud in the swamp robed them of their shoes, and in their extreme haste to save their lives, they somehow lost their hats, and after six days hard fatigue they got home pretty near famished and nearly naked by the action of the brush and briers on their few remaining clothes, and were then compelled to sustain the loſs of six horses besides all disappointments.

About this time the Militia were called upon to go a three months tour of duty up the Wabash, and I (Samuel) was drafted just at the time that my hand was useleſs, from the hurt of my fingers. The Officer ordered me to attend according to Militia rules which I refused telling him that my hand was entirely useleſs,—but notwithstanding they took the advantage of my absence more than a year afterwards, held a court Martial and fined me thirty dollars, and then abated ten on account of my lame hand, and so I went on and sold off my tools to the amount of $20,00

Next an army of four hundred was raised and marched on to Busroe. They encamped on Snaps Prairy about one mile from our meeting house, and our afflictions on this occasion could not be easily described. However in a few days they marched on up the Wabash, and on the 7th of November the battle of Tippecanoe was fought after which they soon returned with many wounded and all greatly fatigued, we gave them all the comfortable usage we could, and they went on to Vincennes. In Novr some of the brethren went on to smalls mills on Ambrean with the Keelboat to cut timber, sawed plank, and brought home enough to plank up the breast of the dam, which was done and the busineſs of the mill pursued as fast as circumstances would admit of.

On the 16th of December, the whole nation was awakened very suddenly at 2 Oclock A.M. by the shaking of the earth. Two more shakes were felt after day light tho' not so heavy as the first.

This year may be singularized by the shaking of the earth which occured so frequently that it would be both tedious and useleſs to notice every one. On the 14th of Feb. about two hours before day was the heaviest shock that was felt on the Wabash. A number of brick houses were cracked, and the tops of some chimneys thrown off. From correct information we learn that the shaking occurs almost daily in New Madrid, that the earths motions appear to be about 12 inches horrizontally in a north and south direction. That large chasms can be seen in many directions some of which are a mile or more in length from which muddy water and sulpherous vapors sometimes issue most frightfully and almost strong enough to suffocate the inhabitants

Nothing material took place during the months of January & Febuary (the shaking excepted) which was felt occasionally all winter.

The following few lines were taken from a News paper and was an extract of a letter from a man in South America. City of Carracces, March, 1812. The effect of the shaking in this part of the country are truly distreſsing. On the 26th of March there was ten thousand inhabitants perished in a few minuets in the city of Carraces, besides several other villages that were totally distroyed 2500 at Laguira. Four more shaks were heard on the night following, but not so hard as to do any material damage. On the 27th. the survivers were employed in digging the dead bodies from under the ruins putting them in large Lighters and carry them outside the

Shipping and burying them in the sea. On the 28th the sea was so rough as to prevent them from taking off their dead. They then built large fires near the wharf and commenced burning them about forty at a time on one fire. On the 29th the stench had become so bad that they quit digging the dead from the ruins.

All the survivors pitched tents on the plains of Magetere. The vessels trembled as tho they had been on a reef of rocks in a heavy sea. And from on board the Independance the mountains were seen to move, and large pieces to cleave off them. The accounts were more lengthy than this, I only took down a few of the most particular circumstances.

March 3rd The saw mill finished and started to work. The school house was now on hand and finished about the first of May.

May 3rd Thadeus Jenkins departed this life aged about 12 years, having about three weeks previous got one of his knees badly hurt by being struck against a tree, when riding on a horse. He took cold, his thigh bealed was opened, and after a long tour of sore suffering it cost him his life.

May 7th The children were gathered to the school house, 75 boys and 56 Girls, with a suitable number of Brethren and Sisters to take care of them. The house was double of hewed loggs, two stories high, with four spacious rooms, and a stack of chimneys between.

In June the fever began to invade the society in different quaters & some began to get very sick.

On the 18th The President of the United States, declared war with great Britian. The news of that together with the news of Indian War, & our settlement being almost the very frontier added no little to our fears of impending danger.

The fever went on with increasing violence till numbers were brought under sore and universal sufferings, and some even unto death.

July 16th Joseph Worthington departed this life in the 49th year of his age, leaving Betsey and six children among Believers.

28th Phebe Sparks departed this life a single woman, aged near 30

August 1st Wm Galliger departed this life in the 63rd year leaving Rebecca and two children among believers. From the 13th to the 18th A frame house was raised just below the saw mill on the same side of the Creek; two stories high. intended for a gristmill but was afterwards mooved away and used for a shop. Fever stil raging, tho' some that were taken first were getting better.

28th David Edi departed this life. Sometime in August Eldress Rachal and Calvin Morrel arrived at Busroe.

War with the British and Indians was the general talk in the country, to which our faith and practice was entirely opposed — and of course we need not build Forts unless we intended to defend them; and our settlement was almost the very frontier. All these circumstances and a great many more, had their bearing to one general center, which was that we had better abandon the ground in peace, than to stay and fight for it or even to run the risk of being insulted and abused by Militia troops or of being Massacreed by the Indians.

The spirit and feeling of these times, cannot be written at all, let it therefore suffice to say, that after much difficult labor among the Elders and people, it was concluded best for us to quit the place altogether for the present.

Militia troops were almost daily collecting; they made their encampment on the barrens close by our house, in and out of which they came and went without molestation, and without regard to common good behavior. Our gardens and fields were rich and afforded plenty for them and their horses. Our cattle and hogs they butchered and destroyed in the most savage and wastful manner.

While all this and a great deal more was going on we were very industriously employed in preparing for our journey, and right in our hurry the Press Gang came on, and seized a number of our horses, some Saddles and some axes, as they were in haste to get up to fort Harrison, it being then besieged by the Indians. This circumstance caused us considerable trouble by breaking our teams. However we got up some riding horses, some plough horses, and some oxen; with all of which, we were only able to start fourteen waggons.

The Keel boat and Perogue was prepared at the mouth of Busroe, and property enough hauled to load them, after which the waggons were all prepared for the roads, and all were busy packing up and loading, and making all possible speed to leave the ground.

On Monday 14th of Sept. Elder Issachar and Joseph Lockwood, started for Union Village to get counsel of the Church, and convey the same to us as soon as convenient, that we might know how for to procede.

All things seemed now to be as nearly ready as it was possible to get them, for the baggage was increasing every hour, and at last it seemed as tho we were leaving almost every thing to run to wreck and ruin, and in a fair way for being lost.

However Wm Davis and some other brethren, staid on the ground to take care of whatever they could among the tumultuous multitude.

The army was soon increased to about 1000. Our houses were converted to barracks, our nursaries into horse lots, and our fields into race grounds. In short the whole place looked as tho a host of Pharoah's plagues had passed over it. On Tuesday 15th of Sept. 1812 we hoisted our baggage and started for Kentucky Red Banks. Calvin Morrill, Eldress Reachael and Peggy Housten had come from Union Village some time in August, and staid till the general moove took place, and concluded to go the rounds with us. The whole camp consisted of three hundred human souls, 250 head of sheep, 100 head of cattle, fourteen waggons and one Keel boat and a Perague and one Canoe. The waggons were so crouded with luggage that it was difficult for the sick to be taken along with any considerable degree of comfort, tho' a number of the sick went on board the boat.

As the company is now divided, the journal must appear in two columns. The first will show a sketch of the moovements of the waggons, and the second of the boats, so that we can see what and where each company were at the same time..

September 1812

Waggons.

15th The waggons, foot company, cattle and sheep all started about 9 Oclock, traveled about ten miles and encamped for the night — The sick were now

Boats.

15th The Keel boat Perague and Canoe started from the mouth of Busroe, about three Oclock P.M. and floated

Waggons.

quite uncomfortably situated, having exchanged their houses and beds, for camps and bunks in the woods

16th Went on at a slow rate & encamped for the night 4 miles below Vincens. Some of the sick appeared as tho they could not live much longer — their sufferings were very great and probably, but for Eldress Rachel, they might have been buried in the wilderness.

~ 17th Traveled about 9 mile to White river which we got over safe, bag and bagage for eighteen dollars a little more than half price. The sick are still suffering without much apparant change.

18th Left White river and went on as fast as we could. The weather very warm and distressing to the sick

Boats

down to old Fort Knox and encamped for the night just below. The soldiers fired a gun to bring us too.

16th We floated along till in the evening, the river being very low we got fast on a shoal and had to unload, and encamped on Louisana shore.

17th We loaded up and left camp about 8 Oclock, got fast of Shoals a number of times in the day, and had to lift our boats over them with poles and hand spikes.

18th We floated along till in the afternoon, when we got fast at the place called little Rock, and after working in the water about two hours with poles and hand spikes, we

Waggons

19th We mooved along slowly. The weather is very warm and some of the sick are very low— The cattle and Sheep much fatigued with the hot weather.

20th Nobody dead yet tho some of the sick are much worse, and some, are getting better. Fanny

Boats.

found it impoſsible to get the boat over and then began to unload, and had to take the plunder about a mile on the river before we could find water deep enough to carry the boat to shore. When darkneſs came we were obliged to leave the boat fast all night and we encamped on Indiana Shore.

19th Continued unloading till the boat was light enough to paſs over the shoal and down to the landing, & by examining the river below we found it would be impoſsible for the boat to paſs the Shoals with all her load on board. We then went down the river about two miles and hired a horse boat, and large Perague which we brought up & loaded, then pushed of all together and made the best of our way down to, and over Ramsey Ripple thro which we had to wade and lead the boat because the water was so low and the channel so crooked. By that time it was night & we had got along about 2 miles that day.

20th We found we could not paſs the great rapids without some aſsistance and for that purpose we kept poſseſsion of the horse boat and Perague, and hired four hands to go with us as far as the mouth

Waggons

Price was so far gone that we did not expect she could live till morning.

21st. Fanny Price could not bear to ride any further in the waggon and we made a horse litter and carried her to the Ohio river, where we arrived about the middle of the day. Mars the Ferryman was very kind to us— He gave us his flat and Canoe, and told us to get over as cheap as we could. The brethren made him a present of four sheep and he appeared to be well pleased.

We commenced crossing and kept the boat going till near midnight.

22nd. The boat was nearly in motion and kept running all day

Boats

of White River, the distance of nine miles, six of which was quite rocky, and the last three were occupied by the grand rapids. We had a very fatigueing days work, a great part of the time in the water and just before sunset we landed a little below the mouth of White River, where we unloaded the two hired crafts, for the use of which and four hired men we paid nine dollars. They started home and we encamped for the night.

21st. Loaded up and pushed off in pretty good spirits. We had to wade & help the boat over a number of shallow places in the course of the day. But we got along without unloading.

22nd. We made all the speed we could among the rocks and logs, and by close attention and hard work we got along safely.

Waggons

23rd We continued running the boat all day, and just about dark we all got safely landed on the Kentucky shore, three miles and a half above the Red Banks, Town of Henderson

24th The Militia Troops were crossing to the Indiana side, when we were crossing to Kentucky. But as they had crossed at the Red Banks, they had to come up the river to Moises, and cross again before they could come to us. And accordingly they marched up to the ferry and called a halt, and ordered the Ferryman to set them over, which he did, and in a short time 40 of them landed close by our encampment, and after making ready they marched into camp, and said they had orders to press 80 blankets, but in this they were disappointed, for the boat had not yet arrived, and the most of such plunder was on board of it. However they plundered about till they found sixteen which they prized themselves and left an order on the paymaster for seventy one dollars. Four dollars & forty three cents ~~each~~ which was afterwards paid.

25th We removed our encampment down the river to within 272 miles of the town where

Boats

23rd The water quite shallow but we got along safely by close watching.

24th We pushed on to the grand chain which was the last dangerous looking rapids we had to pass, which we did with care and great attention, and encamped for the night just below.

25th We went on passed the little chain, and with some difficulty made our way to the mouth of Wabash and got into the Ohio

Waggons

we found plenty of cane for the cattle and to make tents of. The sick are sometimes better and some of them are recovering

26th. Our chief employment was fixing our tents and taking care of the sick who are recovering

27th We are still fixing and trying to take care of ourselves the best way we can. John McComb arrived from Busroe and said the army was making sad destruction all over the place.

28th A heavy rain fell this morning about two hours before day which wet almost every thing in Camp The rain ceased: The day was clear and all hands were busied in drying clothes and furniture.

Boats

about the middle of the day, pushed up a short distance and encamped for the night.

26th. Pushed on without much trouble.

27th. Pushed on, paſsed the Diamond Island and landed for the night fifteen miles below the Red Banks.

28th. We were awakened towards morning by a sudden shower and by day light our camping ground was afloat with water. By 9 Oclock the rain ceased and we had a fair P.m.. Pushed on within sight of the town of Henderson before sun set. We had warning of the preſs Gang, and stopped till nearly dark, then pushed up on the opposite side of the river very silently and croſsed over to the camp about ten Oclock.

29th We are now all together and almost every thing wet with the rain, for the boat had no cover on it only what was made of coverlids and such kind of clothes. John Woods arrived from —

Union Village with good news of love and encouragement from the Church. Samuel G. White arrived from South Union with another meſsage of love and good feelings to all the suffering pilgrims, all of which felt quite refreshing to us.

30th Six of the brethren started back to Busroe on some busineſs.

Oct. 1st Nothing material. Our chief employment is fixing our tents, and taking care of the stock, and providing something to live on; for our plentiful fields and gardens were at Busroe; and disorganized Militia riding over them without remorse.

A heavy rain fell last night which renders our situation more uncomfortable. So much stuff wet and all to be handled over and over, till it was dried. The ground wet and muddy. The sick are in a very disagreeable situation. By this time we understand; the counsel of the Church at Union Village is, for us to move on by the way of South Union Logan Co. a distance of one hundred and twelve miles from the Red Banks, thence to Pleasant Hill Mercer Co. Ky. 140 miles from South Union and so on to Union Village, Warren Co. Ohio 150 miles from Pleasant Hill.

It now became neceſsary to send back to Busroe, for some property that had been left. For it so happened in the bustle, that more was hauled to the boat than could be put on board. So part of the bedding of one large family and part of the wearing clothes of another was left. So on the 2nd James Brownfield set off taking some horses with him and intending to get some there that had been taken by the preſs Gang, of the company that went up to the relief of Fort Harrison, and so pack as many horses as he could manage, with such articles as were most needed, at the same time some of the brethren were making shingles and putting them on the boat and preparing it for ascending the Ohio river for Cincinatti.

7th Joel Shields and James Nelly arrived from Pleasant Hill with two big waggons and five horse teams and 1500 pounds of flour, with many bleſsings of love and friendship, for all of which we felt very thankful, for we could not get flour in the settlement even for the sick.

8th The waggons were partly put together and nearly ready to start The boat is also loaded and ready to push off. All were waiting the return of James, and the rest of the brethren from Busroe.

We felt anxious to leave the camping ground, in consequence of being afraid of the Preſs Gang. Our cattle and horses were all scattered and concealed among the cane, and part of their waggon wheels rolled into the water, so that we were all the time in jeopardy

9th The waggons and foot people, with the cattle and sheep all started leaving the Elders and a few others to wait the return of James and Co. from Busroe.

10th All the brethren returned but James. He hired a waggon and was bringing a load of those articles he had intended to bring on horses.

Elder Archibald, Eldreſs Ruth and Eldreſs Rachael, with some that had come from Busroe, started on after the waggons and left the boat ready to start the next day, and the load that load that James was coming with had to be left in store at Squire Marees the Ferryman. So the waggons and foot people started on Friday, and the boat started on Sunday following. The Journal will now proceed in two columns as before.

Waggons

Oct 9th After we left camp about a mile one of the waggons overset with one of the sisters on board of it, but she was not hurt nor any thing broke. It was soon set up and in motion again. We went on about seven miles and encamped for the night

Oct. 10th The road was very muddy and it was with difficulty that we got along about 13 miles.

11th Just after we left camp a heavy rain came on, and in about an hour the foot people were all dripping wet and the roads extremely muddy and bad. Another waggon overset but without any material damage.

The ground and woods were so wet at night that it was difficult to get fires agoing and a great part of the night was spent in drying wet clothing. Lodging uncomfortable..

12th Some time after we left camp two of our

Boats

Oct. 11th With a fair wind and good sail well rigged we pushed off from the old encampment and with 36 passengers on board we stemmed the currant of the Ohio fourteen miles all in good glee, except the rain made some what against us, yet this was trifling..

12th We had to put our

Waggons

oxen gave out in the yoke which caused some delay; however two horses were procured to supply their places, so we went on till night

13th After we left the camp about a mile, the oxen that had failed were missing which caused a halt of about an hour and considerable hunting. However they were found and we mooved along slowly till near camping time, when the rain began to fall freely, and we had a wet night and bad lodging.

14th All wet this morning both bed and wearing clothes. The rain still increasing; the road extreemly muddy and slippery. The foot people have a very disagreeable tramp indeed. We only traveled seven miles this day, and stopped for the night at Major Williams who was very kind. He let us put the cattle in a vacant field, and gave us all the shelter he could both in his house and horse-mill so that we were tolerably accommodated.

15th Soon after we started from Williams's we met Mathew Houston; and Samuel White just from South Union with four led horses, on which the most needy set off for South Union immediately. About mid-day we met Francis Whyte, and Robert Grey

Boats

shoulders to the poles & by hard pushing got along 15 miles

13th We pushed on fourteen miles, we had some rain thro' the day and a wet uncomfortable night.

14th We had to lay too all day on account of the rain. We were kindly treated by a clever old man. Two of the brethren helped make a coffin for a woman that had died in the settlement.

15th A wet disagreeable day. However we pushed off early and pulled along about 10 miles & encamped for the night.

Waggons

from South Union with a waggon loaded with provision. They had a quantity of the largest sweet potatoes they had ever seen. About two hours before night the rain began to fall bountifully which prevented us from getting but a little good of our fires till after midnight. We encamped at the Meeting house, in which all of the children and most of the sick found shelter from the rain.

About one Oclock the rain began to slack, and we made up our fires and began to dry our clothes, so that by day light we got our clothes & ourselves tolerably dry.

16th By eight Oclock all were on the road in motion and in pretty good spirits. One waggon wheel broke down, which caused some difficulty but we soon started again. About 2 Oclock Samuel Whyte met us the 2nd time with 9 led horses which was of great relief to the foot people; We traveled 14 miles. The day clear & pleasant.

17th Early this morning the wheels were all in motion, and went on well too, for just before sunset we arrived at Jasper Springs, where our kind friends received us with every degree of friendship they could posibly manifest. They divided families, moved into close quarters and cleared out some of their Machine shops to make room for us. In short they did every thing in reason to

Boats

16th Pretty hard poleing, but we got along slowly. We sold our Perogue for $9 and was glad to get clear of it for it had become troublesom.

17th Pushed off early & went on well till P.m. when we met with some difficulty by running on logs that was partly concealed in the water. However we got thro' without

Waggons

get us all into their houses, for all of which we felt very thankful — for it was the first spot we had found to rest on, in any kind of peace, since the 15th of Sept.

Sept 18th 1812.

18th We are now all at South Union among strange people, which many of us never saw before — but not withstanding all that we were cordially entertained among them for three days, free of all expense on our part. A number of our horses were shod, some of our waggons repaired, our shoes were mended and such like deeds of charity and kindness, more than could be written on many sheets of paper, for all of which we truly felt very thankful, and on this occasion the four following short lines were written by one who had more feeling than poetical genius of expression.

What thanks to our friends we do owe
Their love we shall ever retain
We cannot forget all their kindness bestowed
Tho we shall ne'er see them again. W. D.

There we also received a very great pledge of love, from Union Village. Elder Peter Pease with three other brethren came to our assistance with four waggons — some bails of bread and biscuit, — some bags of shoes

Boats.

receiving any injury. It was late before we could get to shore, & then had to camp among the rocks after pushing 15 miles.

18th We had some fair wind up the river for which we were very glad, for it floated us along pleasantly, about 15 miles.

Some of the company are yet afflicted with chills and fevers.

19th We had some wind, by the help of which, and a good use of our poles and oars we got along about 12 miles. During the night we caught some fish which helped to

& besides

Waggons

&c besides many other bleſsings of love and encouragement from the Church for which we felt very thankful to our good friends. — Our company was somewhat reduced at South Union, some being sick and not very well able to travel, after mature consideration it was concluded for thirty to make South Union their home

The Sheep were also left.

20th Early this morning all were in motion. We began to hoist our baggage and make ready for the road, and after a kind and affectionate farewell of our strange friends and those of our own company who staid at South Union, we marched out to the road and started for Pleasant Hill. After we started the rain began to fall which continued all day. The road was very muddy and walking quite disagreeable. We traveled fifteen miles to Big Barren river and got about half the waggons over before dark, so we encamped on both sides of the river.

21st The remaining part of the waggons were got over, and after breakfast we mooved along sixteen miles and encamped for the night, in the barrons.

Boats

make out a good breakfast next morning.

20th After taking a good breakfast we pushed off and poled 15 miles. Our hunters killed five wild Turkies and the boarding apartments were well directed by the sisters on board for which they have our sincere thanks..

21st Paſsed thro Blue river, had very strong head water and by hard pushing we got along 12 miles and stopped for the night.

Waggons

22nd One material circumstance that affords us considerable comfort ought to be noticed here, which is this, that the weather and roads are both very good. This occurance is almost entirely new.

We traveled seventeen miles

23rd The roads and weather are still good and we get along well.

24th Nothing material, we mooved along tolerably well till we paſsed over 21 miles of the hills and the vallies of Kentucky & encamped for the night.

Boats

22nd We had some fair wind that helped us along considerable. This day may be remembered by a little circumstance that took place, between us and another boats crew. We overtook them but soon found that they would not permit us to go before and we did not want to be lagging behind, and in order to get clear of them on reasonable terms, we concluded to croſs the river which they soon discovered and started acroſs too. They found we were going ahead and strove to give us a broad side, with the bow of their boat. W. P. threw a pike pole at her stern; but miſsed his aim and fell over board; but soon got in again, and after exchanging a few boatmens complaints, we pushed off and saw them no more. We made out 23 miles

23rd Fine weather and all in good spirits. We push along 18 miles.

24th We have some very strong head water, and very hard pushing to get along 10 miles. Some rain this evening. Landed just below the falls

Waggons

25th Rather a wet day, tho' not with heavy rain. The road somewhat muddy but we got along pretty well some 10 or 15 miles. We encamped half a mile from the road in order to get forage for the cattle and horses more conveniently. Had a shower in the night.

26th We traveled fifteen miles — crossed Mulders Hill The day was rather wet and disagreeable. We had an uncomfortable night. Chills and fever returned on some that had got nearly well.

27th Nothing material, the road muddy and slippery. All in pretty good spirits and we get along tolerable well considering.

28th One of the waggon wheels broke down. The load was distributed among the other waggons, and as the body was much worn we concluded to burn it with the broken wheels, and save the Irons. This day we had to face a cold

Boats

25th We lay by all day just below the falls. Rested what we could and made some preparation for getting up over the falls as soon as we could.

26th Unloaded the boat and got the loading hauled around the falls, and run the boat up by the poles and coret Ell. Then loaded up and started again. But we did not go far, we were so much fatigued that we found it a laborious task to take a Keel boat over the falls of Ohio.

27th In consequence of the rain we lay all day at Jefferson Ville Here we found a Peraque and some other property left in store in 1811. Put some property on board the Peraque Left some in store & took a receipt.

28th We pushed of early and with the help of some winds got up

Waggons.

north west wind; storm and rain. The road was very bad and we made but little progreſs. We encamped early at a convenient place, and before dark another wagon from Pleasant Hill came to our aſsistance, which was a great relief to the sick.

29th A number very sick. The roads very bad, but considering all difficulties, we got along tolerable well and arrived at Pleasant Hill about 2 Oclock where our good friends received us very kindly and treated us with great friendship during our stay.

30th We tarried at Pleasant Hill all day and rested and refreshed ourselves, as far as circumstances would admit. The sick were carefully attended too. Some of our Waggons were repaired, our horses shod, and a number of other repairs and preparations for the remainder of our journey were bestowed on us at Pleasant Hill. Also Lewis Whyte with one of their Waggons went on with us to Union Village. For all this we felt very thankful.

31st We hoisted our baggage and bid farewell to our kind friends at Pleasant Hill and started for Union Village. We croſsed Kentucky river, and encamped just on the top of the hill, which occupied us the most of the day, tho the distance was about 4 miles

Boats.

as far as eighteen mile Island. Encamped for the night in pretty good spirits but middling tired

29th We had some wind by the help of which and the use of our poles we pushed on 23 miles.

30th Had some wind and by hard pushing we got along 22 miles.

31st With a fair wind we sailed up the river twenty seven miles, and thought we were getting along quite fast and easy.

Waggons

November 1st We started early, made a good days travel. No difficulty occurred.

2nd We started very early passed thro' Lexington. Here Daniel Rankin took the road to Lime stone and all his family (but his oldest son whose name was Daniel) followed him to the old place on Eagle Creek. The rest of the company mooved on, passed thro' Georgetown and turned off the road to a convenient place and encamped for the night

3rd Nothing material; we mooved along slowly. The road was quite hilly &c.

4th A wet day – The roads muddy and slippery – Walking disagreeable. Encamped at a small creek. The rain fell in copious showers almost the whole night so that it was impossible to keep up

Boats

November 1st Nathan, Peggy & Wm Price were dispatched at the mouth of Big Bone Creek to go on foot to Union Village. We pushed on 21 miles tho' we had some very strong water against us.

2nd We poled eighteen miles and had a very wet disagreeable night.

3rd All wide awake and full of anxiety. Nine miles hard pushing brot us to Cincinnati; which was our last landing; Here we met Elder Issachar and Nathan Sharp, which afforded us much comfort indeed.

4th With the help of two waggons we unloaded the boat. Stored up the property and started for Union Villag Walked about three miles and lodged in a large convenient house.

Waggons

the fires. A very disagreeable night all being so wet.

5th. After making up our fires, drying rubbing off some of the mud, we took some breakfast, and mooved on in pretty good spirits considering our circumstances. We traveled about 12 miles. No material difficulty occured thro' the day was very wet, and the road very bad.

6th This day we had to face a cold North west wind and rain all day. After traveling till night we had to lie in our wet clothes because fire wood was so scarce. Quite uncomfortable.

7th The rain fell in abundance the road was all afloat with water and mud. The branches and Creeks were bank-full — & the traveling was bad beyong description. However we got along some-how some 12 miles and encamped at night some three and some six miles from the river — so that we were better accommodated with wood, than we had been the night before.

Boats.

5th. Last night may be remembered for heavy rain. We thought it rather exceded any that we had seen on any part of our journey. The morning was wet. The road all afloat with water and mud. We started early and went on well all day till night overtook us a few miles from Union Village. We however arrived there about eight O'clock where our friends received us with every poſsible manifestation of kindneſs and friendship.

After we had washed and cleaned up a little they gave us some supper, and after a while we lay down to rest and felt thankful that we had found an asylum of peace amidst all the tumults of war.

Waggons.. Nov: 8th Sabbath. This morning we meet Elders Issachar and John Wallace just before we got to the river, and they gave us much comfort and encouragement. All mooved on with increasing zeal to the Ohio and the ferry boats were soon in motion and kept going, till all were safely landed at Cincinatia We marched on and encamped for the night. The weather still wet and disagreeable.

9th We started early on a level but very wet and muddy road, and as all were anxious to see the end of this tedious & fatiguing journey we made a good days travel and stopped for the night about 6½ miles from Union Village and encamped for the last time.

10th Early this morning the trumpet was sounded for a general moove, and all were soon in motion and in the road, and just about ten, we arrived safely at Union Village, where we were cordially received & kindly treated by our loving brethren & sisters.

This and similar circumstances that took place at South union and Pleasant Hill has made a lasting impression of thankfulness on our minds which time or distance will never eradicate.

The chief part of the people were entertained in the meeting house, for a few days, till the different families were fitted out and mooved to their respective places. The last mooved on Saturday the 14th of Nov. which comes within one day of two months since we started from home on the Big Prairy of Busro. Thus we find that the boat company arrived at Union

Village on the 5th and the waggons and foot company on the 10th of November 1812 and so ended the tedious journey....

Memorandum.

After the people were all settled in the vicinity of Union Village and tolerably well situated for house room and provision, the fall & winter became quite sickly, and those who had been exposed to so much cold and wet, had to take the highest heat of scorching fevers, with all its distreſsing consequences, which caused much tribulation and suffering throout the society. The common application of medical aid seemed to have but little effect for the better in many cases. A few weeks paſsed on and the disease seemed to increase, particularly among the youth and children so that many of them appeared hopeleſs from night till morning and from morning till night, finally the sufferings of some terminated in their diſsolution.

Dec. 20th Rhoda Rolly Departed this life in the 12th year of her age.
" 24 " Magia Edington " " " " " 10th " " " "
" 27 " Nancy Worthington " " " " " 14th " " " "

The fever with all its malignant consequences went on unmolested notwithstanding every known preventative was thrown in its way we might say almost by gallons to try if poſsible to stop the rage of the disease but it eventually had to run its race and great sufferings was the consequences.

So ended the remarkable events of the year 1812.

January 1812. The beginning of this year may be remembered by continuation of that distreſsing sickneſs which begun last fall and tho' it would be tedious to note every particular circumstance that occured during its existance, it may hereafter be a satisfaction to know some of the particulars.

Jan. 4th. Charles Boyls departed this life in the 13th year of his age.
" 30th Polly Eddington " " " " " 36" " " her "
Feb. 7th Amy Legier " " " " " 14" " " " "

Many of the Union Village people were also sick, and three brethren & two sisters died before the scene closed. The disease was very obstinate & many of its unfortunate subjects suffered extreemly. However it was mostly cleared off during the course of the winter. Some of the brethren were employed in shop work, some in taking care of the cattle & getting fire wood. and others were clearing ground and preparing for the summer crop. The sisters were employed at their house work as usual.

When harvest came on, some of the brethren went out thro' the settlement and reaped by the day for wheat.

June 25th. Elder Archibald set off for South Union and returned 15th of July. About these times the people began to contemplate on mooving back to Busro again as the danger from the war department appeared pretty well over.

Aug. 26th. Noah Legier departed this life aged near 18 years having a few weeks previous received a kick from a horse on his bowels, with which he suffered extreemly. During the Summer some calculations were made in relation to mooving back to Busro and on the 4th of Oct., John

Hancock set off for Busro by way of South Union.

Oct. 18th John Edington Daniel Redman set off for Busro on horseback.

Oct. 25th Four brethren with a waggon and Ox team set off for Busro. after which busineſs went on much as usual, still making preparations for removing back to Busro. The weather was somewhat changeable during the winter but generally cold. Some few were quite sick for a time; bad colds were pretty common, but the disease was not so distreſsing or fatal as it was in 1812. The greater part of our busineſs was making preparations for our journey back to Busro.

On the 24th of Jan'y. Adam Galligher and Enoch Davis set off for Pittsburg for the purpose of procuring materials for building, such as bar Iron, Nails, Glaſs, Paint, Oil &c.&c.

Feb'y. 3rd Six brethren and four Sisters set off for Busro and as these were the first sisters that went back in the beginning of this general removal, and had almost every difficulty to encounter in the beginning of almost a new settlement on the Frontier; it will be no more than just to insert their names, which are as follows. Betsey Worthington, Nancy Boyls, Sally McComb, Eunice Slover.

The weather was cold and the waters high and of course plenty of mud, when the frost was not hard enough to hide it.

March 12th Thirty brethren and seven Sisters, set off for Busro. Some by water some by land with some horses. March 15th Wm. Douglaſs's family had their kitchen burned. However the loſs was not very great.

March 22nd Adam Galagher and Enoch Davis returned from Pittsburg and landed at Cincin̄atti. Also there were eight brethren set off from Union Village for Busro, and staid at Cincinnatti all night.

Of the journey, and arrival at Busro of the thirty brethren there was no account ever kept as I know of, neither is there any thing to show the procedure or journey of the main body of the Busro people from Union Village to Busro, more than their departure and arrival. Therefore the journal will now show the proceedings of those that started on the 22nd of March with Adam Galagher and Enoch Davis from Cincinnati to Busro.

23rd Loaded our boats and made ready for the river, and staid all night.

24th We pushed off early, the river was low, we passed the mouth of Big Miami about eight oclock in the evening, sailed all night.

25th Went on well — passed the mouth of Kentucky river about Sunset; had a pleasant day and sailed all night. 26th The wind was strong against us. We were obligid to land about dark & lay by all night.

27th Went on to Jeffersonville and landed about 9 oclock. After a short stay, went on to Louisville and delivered some freight that we had for that place. Then passed over the falls and landed for the night.

28th Pushed off early, had a pleasant day and sailed well.

29th The river was quite low and the traveling tedious, therefore we concluded to put as much on board the Keel boat, as she could carry safely and leave the flat boat with two hands on board, and so go on with the Keel Boat as fast as we could, calculating for those on the flat boat to store their load at the Diamond Island.

We then parted the boats, took hold of the oars and pulled away in haste, till we got out of sight of the Flat Boat, but were obliged to land about midnight on account of a heavy storm of wind and rain.

31th Our boats were close together this morning. We started early and went on well till about 9 Oclock when we had to land and wait the passage of another gale of March wind. After which we left the flat boat and saw her no more, and with nine hands on board of a large and heavy Keel boat we set down to the oars and pulled away to the mouth of the Wabash. The wind was strong against us and we were obliged to land about 4 Oclock P.M. where we lay till about 2 Oclock in the morning.

31st Then we pushed off and went on till about 4 Oclock P.M. when the wind again proved too hard for us and we were obliged to land & lay till after dark, when the wind ceased, and we pushed off & sailed well all night.

April 1st At 7 Oclock we landed at the old camping ground just above the Red Banks, thence pushed on to the Diamond Island, where we were obliged to land and lay all night on account of the wind.

2nd Pushed off early and kept the oars going all day, and just at 6 Oclock in the evening we landed at the mouth of Wabash under the affliction of a pretty sharp gale of wind and rain blowing down the Wabash river; But we soon landed and had a wet night.

3rd The wind and rain continued cold, and about 9 Oclock the snow began to fall quite heavily. We made out to get along about one mile, when we concluded to land — struck up a fire, and made the best we could of the bad weather all day and all night.

4th A cold morning — every thing covered with snow. We had to get along by hauling brush and spiking trees, for the river was so high that poling was out of the question, and the currant too strong to gain much by the Oars.

5th By hauling brush and spiking trees, we got along about ten miles— The snow vanished and the weather became more pleasant.

6th Went round the lower cut off

7th Pushed on to three Islands and encamped for the night

8th Went thro' the upper cut off all safely.

9th Got on by hard work— encamped 3 miles above the half way bends.

10th Last night a heavy thunder storm. Wet day and a cold night

11th Landed at Coffe Island about 10 Oclock, encamped just above the mouth of White River

12th Paſsed the Grand rapids, and Little Rock, and lay five miles above.

13th The river had fallen so much that we found good poling on the sand bars, we made a good days push and lay all night just above Vincenns, without fire for want of wood and had a cold night.

14th Early this morning the snow began to fall,— we pushed on about five miles, to a convenient place for wood, and encamped for the balance of the day and night. This was a heavier snow than we had thro' the winter— tho' the weather was not very cold

15th We pushed off early, went on well, and arrived at the mouth of Busro about 12 Oclock then pushed up to the old landing, where one stayed to take care of the boat and all the rest walked home.

16th The boat was unloaded and the property hauled home— and so ended the second trip to Busro by water. The brethren that had been to Busro, during the latter part of the winter, had mostly employed in preparing the fields for the plough, hauling rails, making and repairing fences &c. We also removed the Old Meeting house and some other log buildings from Robert Gills place down to Robert Houstens and Joseph Worthington's improvements. That place being close to the mills and the timber. All things considered it was concluded to make our final settlement there. Buſineſs went on for a while with considerable degree of vivacity, and altho' we had as it were to begin the world anew, we felt glad and thankful, that we were landed safely on our own poſseſsions where we expect and intend to remain thro' life — the Lord willing.

William Davis went to Union Village and returned with the cattle on the 29 of May.

May 31st The Keel Boat set sail for the mouth of Wabash to meet another company of Boats and people from Ohio.

June 4th The day of the great Whirlwinds on the Wabash. Many plantations and houses were destroyed, and some people badly wounded. Truly the track of these tornadoes was cheerleſs and desolate.

12th The Keel boat arrived with the second load of property from the mouth of the Wabash. Some of the brethren were sick.

July 12th Elder Archibald started for Union Village

August 1st Elder Iſsachar and George Legier arrived at Busro.

" 2nd Lucy McComb, departed this life at Union Village, age 7 years.

" 4th The main body of the Busro people started from Union Village with Elder Archibald and Eldreſs Ruth.

" 15th The waggons and boats started from Busro to meet the people at Red Banks.

" 21st The Elders arrived safely on the Prairy in the carriages, and we were all very glad to see them. The school family arrived with some waggons and generally all well with few exceptions after a fatigueing journey of eighteen days.

22nd The main body of the people arrived with all the waggons and in pretty good health considering the heat of the weather & the fatigue of the journey Notwithstanding the people were generally well when they landed; their comfort in that particular was of short duration, for the fever began to make its appearance almost immediately and many taken violently sick. The fever went on with increasing rapidity notwithstanding all the medical applications that could be made

Sept 1st Israel Edington departed this life in the 15th year of his age

Sept 1st The Keel boat arrived with the last load of property & people, after a very laborious trip of twelve days, and some sick — The river low and weather very warm.

- Sept. 18th Three Oclock P.M. Our much beloved Eldress Ruth departed this life amidst deep and heart felt sorrows. She was buried on 19th of Sept 1814. In the 55th year of her age. on the Big Prairy at Busro.

The following lines were composed by Elder Issachar and sung over her corpse with great solemnity

1st A Mother in Israel A Mother indeed.
Has left her dear Children her spiritual Seed.
She has gone she has gone we shall see her no more,
While we remain pilgrims on this mortal shore.
2nd O pitty! O pitty! may we not complain,
Why did our young Eldress no longer remain.

To teach us and lead us the way she has trod
And by her example conduct us to God.
3rd Her spirit now answers this grievous complaint.
I've finished the labors for which I was sent.
In patience I've traveled and suffered with you,
Till heaven informed me my labors were thro'.
4th All her blessed counsel we'll ever retain,
And her pure example we'll ever maintain.
For she from an infant in virtue has run
And who among women her zeal has out done?
5th. And now to kind heaven we make our request
That with such another we yet may be blest
But we will rejoice in the gift that remains
Be subject and thankful for their toil and pains. I.B....

The fever still goes on with all its desolating consequences, till it seemed as tho providence or good fortune, had almost forsaken his people, and the messenger who had so lately snatched Eldress Ruth from us was again at the door in quest of another, which he soon found for on the 23rd Naoma Miller departed this life aged about 40 years. This valuable and much respected woman was a sister of John Dunlavy.

Sept. 26th Betsy McKeen departed this life in the 17th year of her age.

During the month of Oct the fever began to abate a little and the distress was not so great, tho' many were quite sickly.

Nov 19th The school family had their kitchen burned with some of their furniture; the business of building a new one was soon begun

Dec. 28th Peggy Jan departed this life age near 50 years. Companion of Anthony Jan a colored man

Jany. 1815. The beginning of this year, brings with it the remains of last falls fever, tho' the chief part of the sick are getting better. Some quite sick yet.

Jan. 30th Martha Johnstone departed this life. nearly 60 years of age.

The winter was very cold, the spring wet — and waters high.

May 20th Nancy Knox departed this life 50 years of age.

June 4th The upper dam broke. Much labor and pains were spent in trying to repair it, but it did not answer the purpose for which reason we were obliged to build a new one in another place.

11th Wm. Davis & Joseph Lockwood arrived from Union Village, and a new dam was begun in July, under the direction of Joseph Lockwood.

Aug. 16th John Edington departed this life having been sick with a violent fever nearly three days; a speedy dispatch, at the age of 48 years.

Sept 21st. Elder Archibald and Elder Issachar set off for Harmony to visit the people of that community.

Oct. 11th John Martin departed this life near 40. He was our first and best blacksmith, and as clever a man as ever broke bread. But he was compelled to drop his hammer, and lay down his Iron to cool.

Nov. 10th John Knox departed this life aged 60 years. He had been in the revolutionary service a number of years, and found in the gospel that liberty for which he had contended so long. He was a zealous Believer.

No more deaths occurred during the remainder of this year, and business went on about as usual. The timber for the mill was rough hewn in the woods and hauled to the framing yard during the latter part of the summer and fall. And so ended the year 1815..

Jan.y 1816.. John Johnston departed this life Jan. 21st 1816 in the 66 year of his age; he was another valient revolutionist and a good clever old man.

Jan. 22 James Cavens departed this life. Middle age'd

April 10th We began to counter hew the timber for the new Mill house. Directed by Joseph Lockwood

May 2nd Elizabeth Hubart departed this life of Pulmonary disease. Age about 30

July 1st Harvest was begun and on the 13th we finished cutting 95 acres of Wheat, and 30 acres of Rye.

14th Polly Bennet deceased, leaving a husband and 6 children. A kind Mother.

Oct 18th Elder Archibald started for Union Village from whence he returned Nov. 12th In company with Eldress Martha Sanford.

Dec. 9th Samuel Johnston departed this life aged 40. One of the Trustees & the eighth one that left the shores of time for eternity in the twelve Months.

Feb.y 20th 1817 Samuel McFran, departed this life aged 21 years

July 8th Father David, Elder Solomon, James Hodge, with Mother Ruth and Eldress Hortency, arrived safe in 8 days from Union Village

10th Harvest was begun, and on the 19th we finished cutting 85 acres of Wheat, 75 acres of oats. Large fields and fine crops..

24th Father David with all the Elders, started for Harmony to visit the people there, and returned on the 28th all in good health.

August 10 Routh McComb departed this life — aged 17 year

" 11th Father & Mother with all their company started for Union —

Village and Samuel McClelland went with them to Peola.

29th Little Polly Bennet deceased aged about 13 months.

Nov. 16th John McComb departed this life aged 51 years

This brings us so near to the end of the year, that we have no further accounts of any more being dead or miſsing, thus you see we have lost but four by the hand of death during the whole year of 1817...

August 10th 1818 Under the influence of the spirit of prophecy James Price exhibited a very striking example of obedience and humiliation. The scene was truly strange and shocking, and would have made an unprejudiced spectator felt very awful.

Aug. 18th James Price departed this life aged 39 years.

The fever began just about these days and went on with violence, so that before the scene was closed, there was but seven of the whole society that escaped without taking a pretty smart brushing, so much so at any rate that the aforesaid prophecy was promptly fulfilled, before all was over.

Sept. 28th Benjamine Gell a little boy departed this life.

1819 During the months of Jan. & Feb. the weather was remarkably warm. Lightning and thunder with showers of rain like those of summer were quite common, so that in favorable situations the graſs grew from two to four inches high, and had not the season changed in March it would have been an early spring.

March 4th The wind shifted north-west and brot a storm of snow to the depth of 8 inches on a level. The frost was very hard, with cold winds, so that from the 4th of March to the 4th of April, there was but four days that were comfortable to work out of doors. A late spring after a warm winter..

May 7th By the appearance of a black and frightful looking cloud that arose a little west of South, we were warned to witneſs the paſsage of a tremenduous hurricane, which remooved every thing that his power was master of. The fences were blown down, and trees taken up by the roots. Indeed it seemed at one time for a few minuets as tho' all would be lost. A new frame barn just raised and shingled but not weather boarded was litterally torn to pieces. It was 65 feet long & 28 feet wide; Large piece of the roof were found 120 feet from the foundation. It was really a frightful storm.

8th The wind hail and rain were repeated, tho' with leſs violence.

15th The new Sawmill started to sawing.

16th Rain, hail, snow, and very disagreeable weather. Some of the brethren took hold of the broken barn, collected the pieces, got some new timber, rebuilt and finished it off. June 28th The harvest was begun; and finished July 9th.

August 15th There was a dreadful storm of lightning thunder and rain — and the new barn tho' just finished, had well nigh, suffered a second and total defeat. The lightning struck the Southwest corner, tore off some of the boards and opened the post about half way down and so let go.

26th Jane Martin departed this life. Companion of John Martin who died Oct 11th 1815.

Sept. 15th Miſsoury Nance a little girl took her exit. Oct 1st George Bush departed this life aged 72.

1820 Janr. 10th The North family were broken up and mooved to the other houses, and the first order of young believers established at the North house, under the immediate care of Henry Miller and on the 31st Samuel McLelland mooved to the North to live with him.

Feb. 9th In the night, there was stolen a Rifle Gun, some irons from the Smiths Shop, & 27 yds. of linnen cut from the loom.

11th About 10 oclock at night there was fire found on the floor of the North house kitchen supposed to have been put there with the intention of burning the house.

April 17th Elder Issachar & Mark Hinkley Started for Union Villag.

May 23rd Elder Archibald, Eldress Martha; Eldress Salome & Daniel Rankin set off for Union Village in a Carriage .. On the 29th harvest was begun

July 17th Mary Hopkins was mooved to the North house, as Eldress of that family.

Some time previous the water had broken under the dam at Ambraw which now had to be repaired; for which reason Samuel McLelland and James Mead, with some other brethren went out to Ambraw and staid from 6 weeks to two Months, during which time they went thro a pretty heavy job of repairing at the Mills, part of which was an addition to the forebay, and a new water wheel for the grist Mill facing and dressing the stones, new cogs in spur wheel new bolting reel and Chest, and a number of other fixings.

Also made a new breast for the Saw mill, and sunk the wheel 22 inches. Made a new pitmen and many other repairs; after which the mill did good business for a short time; till the river rising very high, the water broke around the abutment at the grist mill, the river soon took its course there and left the mill standing near the middle of the river.

After this it was rented to Alva Beacher, and again to Col. Heath of Ohio. And finally the society lost or nearly lost the whole possession. However there was but very little ever paid for it; after five or six years of trouble and disappointment.

Oct. 3rd Joseph Johnson, Betsy Murphey, and Ruth Pegg set off for Union Village in a Carriage. Oct 11th Isabell Gill departed this life age 51 yr

During the summer and fall the brick for the new house was made & burnt. The foundation was also dug out 80 feet long and 44 feet wide and the cellar wall partly built. Quarrying stone, hauling, cutting door and window caps, ended the year. 1820.

1821. January and Feb., was cold weather, and the chief part of the buſineſs was cutting stone for the house, two courses of foundation stones, door sills and caps, window sills & caps, Mantle pieces Door Steps &c.

Early in the Spring the building was commenced, and went on with a good degree of vivacity, but the different stages of the work was not kept

On Christmas day, the whole number of the people was 152. 65 Males great and small, 87 Females great & small old & young; and but 4 deaths. Viz James Jenkins, ag 19 years – Aged Wm Knox age 60 years. Rebecca Boyle aged 60 yea Wm Knox jun. 30 years of age. Thus the year 1821 was closed without any great degree of sickneſs.

1822. The principal buſineſs was working at the house and finishing it off, for which purpose Samuel Harris and James Voris came from Pleasant Hill, and Robert Johns came from South Union, and the work was kept a going all winter tho' the weather was pretty cold sometimes..

April 23d. Elder Benjamine, Eldreſs Molly, Eldreſs Mercy, & Nathaniel Rankin, and Eli Mc Lean, arrived here in a carriage. They stayed 15 days at West Union and set out for home again on the 9th of May.

During the winter and Spring the house was finished and on the 23d of May, the family mooved into it. July 1st Father David, Elder Solomon Eldreſs Rachael, and Eunice Serrin, arrived from Union Village in a Carriage..

Aug. 3rd Wm Douglas departed this life aged 57 years. He was born in Ireland and died on the Big Prairy. He was the last of the three Trustees, and as clever a soul as ever blood warmed.

The timber for the Meeting house was got and framed and raised during the summer and fall.

The following hymn was composed by Elder Iſsachar in return to the bretheren who aſsisted in building the brick house. Called

A Settlement, with the amount of Payment.

Will kind Father David and kind Mother Ruth, Accept our thank offering devoted in truth.
We cannot reward you with silver nor gold, — But thanks love and blessing an hundred fold.
And kind Elder Solomon, kind Rachael too. We've no less devotion to render to you.
Yea all the kind Ministry jointly in one, — We'll sing at west Union, the good ye have don
And kind Church at Union the village of love, With greatful thank-offerings your gift we'll approve,
For out of your bosom three brethren you've lent — From your loving homes to us they were sent.
To help us & show us that we may increase, — They've laboured in faithfulness patience & peace.
Not one idle hour have they ever spent, — To build us a house they were constantly bent.
In want of material their hand never slacked, — But helped in providing whatever we lacked.
Since no further gift can compell them to stay, — We'll thank them & bless them & send them away.

Settlement

Come kind brother David, kind Henry also, As ye have completed your work at Busro,
We're your humble debtors confess your account, And fast as we're able we'll pay the amount.
Since nothing but love will fulfill your demand We'll cheerfully make you a payment in hand
And if we come short when we open our souls. No doubt you will frankly forgive us the whole

First Payment.

So open your boosoms receive what we've got, We'll make the first payment of love on the spot.
With united voices we thank you as one. We love you & bless you for what you have done.
We thank you we praise you for kindness & truth, For your good example in age & youth.
Whatever disorder you've had to combat, You've born with our manners I thank you for that
To finish our payment in most loving terms We'll take the dear brethren in our loving arms
By words & embraces we mean they shall know That they are beloved by all at Busro
These brethren are worthy for whoom we do this And no good believer can think it amiss.
Nor can they upbraid us for making a touse They've loved our people & built us a house.
This house shall bear witnes each front corner stone That David & Henry were jointly in one
When this house of David with praises shall ring O then we'll remember that David was King.
18

May 15th 1823. Eldress Martha, Polly Worthington, Daniel Boyd, and Samuel McClelland started for Union Village and returned July 14th. Soon after which Eldress Martha began to be sick. She suffered much with a cancer which together with the Asthmatic affection of her lungs terminated her existence Sept. 19th 1823. The loss of this kind and motherly woman was truly great, but like that of Eldress Ruth we were obliged to sustain it without any redress.

The following hymn was composed by Elder Issachar.

1st Our dear beloved Eldress Martha's fled,
To worlds beyond the regions of the dead
To join her order in the realms of light
Where there's no sickness, death, or gloomy night.

Aug. 3d Wm. Douglas departed this life aged 57 years. He was born in Ireland and died on the Big Prairy. He was the last of the three Trustees, and as clever a soul as ever blood warmed.

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The following hymn was composed by Elder Issachar.

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To worlds beyond the regions of the dead
To join her order in the realms of light
Where there's no sickneſs, death, or gloomy night.

2nd But everlasting day with her's begun.
She's closed her work on earth her race is run.
And with her kindred souls thats gone before,
She shares her just reward forever more.
3rd Me thinks I hear the shout, come Mother come.
Your work is done on earth you'r welcome home.
You've suffered just enough to try your soul
Now fly to Mothers arms she'll make you whole.
4th Her tortured body of matereal clay,
In which we've seen her suffer night and day.
She fully has discharged with its disease.
And left for us to treat just as we please.
5th In honor now to her beloved soul
We'll sing a solemn song and each condole,
Then lay this body safe beneath the ground
But Eldreſs Martha's praise we'll ever sound. **I.B....**

1824. Of this year we have not much to say. Busineſs went on about as usual. It is certain that but two died during the season. Viz Charles Boyles aged 64. & Aby France aged 14 years. Quite pleasant were the days of Yore
In eighteen hundred twenty four....

1825. The winter was not very cold but rather open and moderate. The spring and summer quite favorable. Nov. 15th Samuel McClelland and James Mead started for Union Village. The year was closed with a good degree of general health. Only four deaths & these the fore part of the season

1826. January 19th John Dunlavy and Samuel Mc Clelland arrived from Pleasant Hill about 10 oclock at night

22nd Henry Miller set of for Eagle Creek on a Missionary tour. The winter was cold and dry - The spring quite irregular by which means we had had heavy rains and high water.

April 15th James Mead & Robert Barret arrived from Pleasant Hill.

17th John Daily departed this life near 40 years of age.

24th Henry Miller returned returned from his tour to Eagle Creek; and two Sisters with him leaving the main company at Evens ville.

27th John Dunlavy and Robert Barnet set off for Pleasant Hill. Three waggons started for Evans vill to help the new comers moove out to Busro.

May 6th and 7th They all arrived safe at West Union. Seven families consisting of 34 persons, great and small, male and female.

29th A Keel Boat started to Eavens ville for their property.

June 3rd John Dunlavy arrived at Busro again

5th The Keel boat was loaded at Eavens ville and on the 6th started for Wabash, loaded down to the screws

8th Elder Archibald and John Hutchinson with Elders Salome and Rachal Dennis started for Union Village.

The sickness began among the young believers pretty soon after they landed on the Prairy

21st The Keel Boat landed safely at Mc Cartey's landing. River low and weather warm.

1826 Just about these times the new comers began to get into deep tribulation. The fever fell on them like a monster and before the scene was closed they were all sick but two, and four of them died before all was over. Indeed the sufferings on both sides was very great. but the new comers had the heaviest part of the sickneſs to bear.

Aug. 4th Elder Iſsachar and Joshua Worly, with Eldreſs Salome and Eunice Beedle arrived in the carriage from Union Village Elder Iſsachar was quite unwell, and remained so till he started again.

19th Elder Iſsachar and Joshua Started for Pleasant Hill in a carriage, he was quite unwell some time..

Sept The new comers are now in the deep waters of tribulation and many of them are suffering almost unto death

John Dunlavy began to be sick, and took the first dose of tartar emetic which opperated well. The fever now rages with violence in every part of the village. Three of the new comers are already dead, and a number more appear to be dangerously ill.

John Dunlavy was taken sick on Friday the 8th and after the opperation of the first portion of tartar, he was closely attended with all the medical aid that he being himself a Physician or any of the nurses could think of. A large portion of billious looking matter evacuated his systems almost every day and still his external symptoms were not very alarming till near the last. He was able to sit up and walk about the room every day till the last and even then he sat up a while in the morning. His feelings appeared to be more than usually sunk, tho' he spoke strong and decisive — and when going from the chair to the bed, he was taken with a fainting fit in which he exhibited very alarming symptoms. However it was over in a few minuets and he seemed quite composed.

The warm bath was prepared and while in the water he seemed quite revived and washed his hands and arms a little. When taken from the water he had another fit, and the green billious looking matter gushed from his mouth in a stream. And so it was every time he got up till towards the last he got so weak he could rise no more. He departed this life 3 Oclock P.M. September 16th 1826 much lamented by all who knew him..

17th David Price set off for Union Village to convey the intelligence of brother John's death.

18th Wm Redman started to Pleasant Hill for the same purpose.

Oct. 6th Elder Eleazar, Henry Miller, and Wm Redman all arrived safely from Pleasant Hill.

21st David Price, James Mead, Eunice Slover, Rebecca Brazelton set off for Pleasant Hill, in the Dearbourn.

David Price returned from his trip to Pleasant Hill and all that went with him found their home and staid there.

19th Elder Eleazar gathered all the people, and after speaking a few sentences he proceeded to read a letter that he had received from Elder Archibald, which contained the result of all his labors and journey to the East. Together with the conclusion of the Ministry.

in all the Societies in the West concerning all matters and things at Busro. The substance of which in short was this, that it was universally thot best, for all the people to rise once more and moove away from Busro, and so abandon the place forever.

21st Robert Housten & Robert Gill arrived just from South Union.

22nd Jeſse Legier and John Hutchinson with Polly Newlin and her five children Started for Union Village in a two horse waggon. Also John Shaeves her father went in a dearburn.

Henry and Lucinda Miller, John Fowler and Nancy with two children Started to Pleasant Hill.. Dec 5th Robert Housten & Robert Gill started home to South Union. Elder Eleazar went with them as far as Harmony.

Dec 19th Henry Miller and Francis Voris arrived from Pleasant Hill

29th Nathan Sharp arrived from Union Village.

1827. Janr. 1st The society were gathered in the brick house at one O'clock, and after Elder Eleazar had made a few remarks on times and circumstances, he proceeded to read an instument of writing, which the greater part of the society signed; as a conveyance of their poſseſion to the care of Nathan Sharp and Francis Vorris as Trustees.

We will now leave for a season, the paſsing events of the day, as names & circumstances would be mostly new and uninteresting; and commence with the packing & mooving.

March 3rd Francis Whyte, George Waddle, Samuel Fisher and a little boy arrived with two waggons. Packing up and making preparations for mooving is the principle busineſs at present.

10th Four waggons Started for South Union, with seven of the old believers and three families of the young believers. 24 in number; besides the four that came with the two waggons from South Union. Making in all twenty eight in company.

As the society was now partially divided into three companies, viz. first for Waterbliet 2nd for Pleasant Hill. 3d for South Union. The principle busineſs from 10th to 15th was gathering up the plunder, dividing it out, making boxes and packing up. Every hand was busy, and every mind full of anxiety.

The weather is good and warm and the waggons are in motion tho' the road is very disagreeable for both teams and drivers. From the Mill to the little Prairy, the water and mud are up to the waggon beds, a good part of the way, nearly half a mile, and even the balance of the road was much cut up with the waggons and quite muddy. The property was stored in McCartyes ware house

16th James Gueſs and Francis Vores arrived from Pleasant Hill. They had employed the steam boat Lawrance, Daniel F. Reeder, Master bound for Terrehote on the Wabash, and was to return as soon as poſsible

Packing and hauling is still going on industriously, and every preparation making to, leave the ground when the the boat returns.

17th Packing and hauling.

18th Packing and hauling thro' the water and mud.

19th Loading & hauling with speed, The boat waiting at the Landing.

20th The waggons were kept going till about 3 Oclock in the P.M. When the last load of property and people were delivered at the landing. During the course of the day the property had nearly all been tumbled into the boat by the Sailors, and altho each parties share was piled by itself, they mixed all together, which caused a difficulty in unloading at different places.

The Captain soon ordered all to come on board as soon as possible; The steam was already up. The lines were loosed, and just 35 minnets from 5 oclock P.M. we pushed off from McCarteys landing, and bid a final adieu to all our hard earned and dear bought possessions on Busro prairy.

The pen of the learned would ~~would~~ fail should it undertake to describe the feelings of this unfortunate people. Comment would therefore be useless, as every one concerned can think of, or forget it for themselves, just as they please.

The Boat run well and stopped at Vincennes a few minnets after seven and lay too for the night.

Many of the Citizens being acquainted with us gathered on the bank and strove to entertain us with music, both instrumental and vocal. And one of them spoke aloud in the following words, "Farewell to the Shakers, a people whom we shall ever esteem, and ever wish well." Smith. This sleepless night was mostly spent in solemn Meditation.

21st. The boat pushed off about three and run with great rapidity We landed at Harmony about 11 Oclock, staid about an hour and then pushed off again. Went thro the lower cut off and got into the Ohio about sunset, and began to stem the currant, but the motion was not quite so rapid as it had been coming down the Wabash. However the boat was kept going all night. About day light the morning of the 22nd we passed Evensville, and landed at the yellow banks about one Oclock.

Here we unloaded the property belonging to the South Union company, and left it to the care of Samuel Mc. Clelland and Washington Rice. After which the boat pushed on all night without difficulty.

After they had stored the property in the house of Samuel Mosely and company, they started on foot for South Union, traveled on foot five miles and stopped for the night.

23rd Pushed on to Hartford and stopped for the night

24th Went on to Morgantown and stopped for the night.

25th Went a few miles and met Samuel Whyte coming on purpose to help them along. They then rode and walked, turn about tell they got to Thomas Rayes, and staid all night.

26th Went nine miles and arrived at South Union, where they received a hearty welcome and kind treatment.

23rd The boat Company. We pushed on safe and easy all day and just at 6 o'clock landed at Shipping Port Ky. and lay to for the night. We soon learned the boat could not paſs over the falls.

24th We continued on board the boat all day. Louis Willhite and Filer Baldwin from Pleasant Hill came on board to day and we were right glad to see them Sabbath 25th This is fine and pleasant. The most that is worthy of remark for this day is the great number of people from Louisville and shipping port, that appeared on the bank intensly gazing at what they call a new and strange circumstance, Viz. the Sabbath strickly observed on board a Steam Boat. We spent the day as well as our circumstances would admit.

26th People and property were all unloaded and hauled around the falls and those that were bound for Union Village were shipped on board the Decatur bound for Cincinnati; and those that were bound for Pleasant Hill were shipped on board a Keel Boat for Kentucky river and lashed along side. The opperation of this day has finished the long series of separating this small society into three companies. The South Union division was finished on the 22nd on the Yellow banks. And the Pleasant Hill Division is finished to day. Each party with their property are now on board of their respective boats, and the paſsage from one boat to the other was only a narrow plank, and of course our communication was leſsoned in a great degree, so much so at any rate; the separation was almost complete. We lay all night in the port of Louisville

27th The engine was early in motion this morning and the Comodore set his face for Cincinnati. The day was pleasant, the wind high and the river very rough. However we sailed well all day, and till about 2 hours after dark, when we arrived at the mouth of Kentucky river.

The moment of our final parting had now arriven; and the narrow paſs between the boats prevented vocal expreſsion of many complimentary good wishes for each others welfare. One of the brethren performed the chief ceremony of bidding farewell. The Keel Boat was soon unlashed and put to shore for the balance of the night, and the Comodore bore away for Cincinati.

28th The poles and oars had now to be substituted for the Steam Engine, and thro' much difficulty, hard labour and fatigue we ascended the river very slowly. A minute account of every days procedure was not kept, probably owing to the sickness that was on board, as all had bad colds and felt more or less unwell, and quite unfit for the present fatigue.

On the 5th of April William Redman was taken with a severe chill and fever; and after spending two sleepless nights and days on the boat without eating any thing he was taken on shore; and left in the house of a friendly man, where he lay all night, and part of the next day. When Lewis Willhite came to his assistance with a carriage and took him home.

The rest of the boat company were still making the best of their way up the river; and so it came out that the whole company arrived safe on Pleasant Hill on the 9th of April where they met with many friends, and every possible attention that their situation required; and after resting and recruiting a few days they were all settled at their respective homes. And so ended the tedious journey of the Pleasant Hill company.

On the night of the 27th of March the Decatur left the Keel boat at the mouth of Kentucky river and went on about four miles and stopped for the night because of the darkness.

28th. The Decature mooved along unmolested untill the steam boat Attantas run afoul of one of his wheels houses and rather like to have crippled the old Comodore a little, so that he had nearly been somewhat lamed on that side. This circumstance created many unpleasant feelings among the brethren & sisters, and also many hard speeches among the boatmen and sailors for a few minuets. However it was soon all blown away with the steam; when the blast was over and the old Comodore moved on with all the majesty and independance he was master of. When we got to the mouth of Big Miama Elder Archibald and some others landed at Lawrance-burge and the boat went on to Cincinnati, where we all landed safely and met our good friends from Union Village with carriages prepared to convey us to their hospitable habitation. We remained all night in town

29th At 11 Oclock the whole company mooved off from Cincinnati & proceeded as far as Reading and stopped for the night.

30th Early this morning the wheels were all in motion, and we went on till we arrived safely in Union Village when our friends uniformly bid us welcome, and treated us with all the kindneſs & respect that heart could wish. This completes the second tour of mooving from Busro to Union Village. We spent several days in resting and visiting from house to house. During which we were all treated with every poſible degree of kindneſs & friendship. After we had thus recruited a few days, we were each conducted to our seperated homes, for the remaining part of this uncertain life. And so ended the Memorandum of Remarkable Events.. March 30th 1827..

Coppied by Samuel McClelland South Union
For Wm Redman Union Village Ohio..

Another Short sketch of the manner in which the Journey was performed by the Believers at Busro at the time of the War between the Whites and Indians.

In the year 1812. Many of the believers at Busro were taken sick, and some died. The Elders concluded they must have help; and accordingly they sent word to the Ministry at Union Village, requesting them to send some one to aſsist them and they appointed Calvin Morrill, Peggy Houston, and Ruth Johnson.

We started on horseback and took the nearest rout that we could go with safety. We arrived there in about a week, having incamped out of doors only one night. We found a considerable number sick, both grown people and children, and we did all in our power to help them.

In about three weeks after our arrival, we were informed that there was an army coming on against the Indians; and they were soon on Shaker ground. At this crisis every heart was filled with anxiety, not knowing what they should do. A council was held by the Elders, and others of the society and it was concluded to move out of that place and go among our friends in the other State where there was, not so much danger. Accordingly Elder Iſsachar was appointed to take Joseph Lockwood, and go the safest way thro the wilderneſs, to Union Village, (for the Indians were lurking about killing people,) and inform the Ministry what we were about to do; that they might do with us, and for us, what they felt best. But as circumstances would not permit us to wait for an answer, as the Soldiers were already there, taking our meeting house to deposit baggage, and turning their horses into our cornfields; it was agreed that the whole body should moove, as quick as suitable arrangements could be made. This brought a heavy bearing on the sick and caused great anxiety and fear of what would be the result of mooving so many who were very sick lest some would be buried in the sand bank before they reached Kentucky; therefore those who waited on the sick, requested me to stay with them, say I was sent there to help them, and they thought it was no more than reasonable, that I should stay with them, untill they were better able to start the journey; which thing I could not do in union with the Elders there, and I knew it would be conterary to the feelings of the Ministry at home. This brought me into a very strait place; and under much bearing and tribulation. as it was a case that the Elders did not choose to decide. I prayed fervently to know my duty in this trying time. And it was plainly revealed to me, that if we would take faith, and start together in union, we should be so far protected, that none should die on the road.

This assurance which I felt I conveyed to this afflicted few. I told them that I could not stay there; but if they would take courage, and unite to start on I would do all in my power to make them comfortable. To this they consented. Accordingly waggons were made ready, and beds prepared for the sick. The waggons were to be drawn by oxen as they were more steady than horses. Thus we began our journey on the 20th, of September. We stopped for the night at a public house where the sick were accommodated with comfortable lodgings, and the rest encamped in the woods. In the night, the brethren who staid with Henry Miller brought word that he was dieing. I immediately went to see him, and I found he was indeed very low; but by much care and exertion, he recovered so that he went on with the company in the morning. It proved to be a turn of the fever; and we found it neceſsary to moove very moderately as the case required. We put up at night where those who were considered most dangerous were accommodated with in door lodgings, and the rest encamped out door's as before. But it was very difficult for me to perform my duties, of attending to the sick, for they could not all go together, on account of the extreem weekneſs of some. So I was almost continually traveling from one company to another, useing every effort in my power to counteract this unwelcome guest. viz, sickneſs.

Many things occured on the road which made it very trying, altho there were no deaths. The night before we reached the Red Banks, one of the sisters, namely Fanny Price was taken so sick that she could not ride in a waggon on account of the jar. Accordingly a horse litter was procured, on which she was safely conveyed to a house on the west side of Red Bank; where she stayed till she was able to croſs the river. The rest of the company croſsed the river as fast as they could, and landed safely on Kentucky side. It was reported that there was another army coming on to go against the Indians which came on in a few days; in number about fifteen hundred. When they had arrived to the place where we had encamped, orders were given for a number of them to croſs the river; they said they could not get blankets enough in Kentucky, and they proceeded to get from the believers all they could of these article, notwithstanding all our entreaties they would have the blankets; and they took upwards of thirty, some of which they pulled off the beds where the sick lay. There were still a number sick; and as many as could be were accommodated with covered waggons, while the rest lodged under hovels, made of cane stalks. Among the rest Eldreſs Ruth Darrow had an attack of the pleurisy. As some of the sick were one side of the river and some the other it was still more difficult to take care of them. The main company had to tarry there about three weeks to wait for waggons to come from Union Villages to help them mooves, as many of us had traveled to that place on foot we were quite weary as might be expected.

One night during this time we were called together to see Robert Gill die whoom they thought by all appearance was dieing; among the rest I was called upon to see what should be done. I perceived that he must have something to take to revive him. I prepared some drink which I considered proper and carried to him, and endeavored to put it down with a teaspoon; but when applied to his mouth he did not swallow nor appear to notice it but I clapped something into his mouth, and preſsed down his tongue to make it run down his throat and when it did it enabled him to swallow, and I continued feeding him with a teaspoon till he was so far revived that he could drink. The brethren that stood around expreſsed their disappointment at seeing him drink, and said when she brought the drink they had no idea that he would ever swallow again, but he continued from that time to recover & we had no more alarm about deaths.

In the course of our stay there, the brethren brought a Keel Boat and a number of the brethren and sisters embarked in it and sailed up the river and sailed up to Cincinnati — where they were within thirty mile of their friends at Union Village. When the waggons arrived we steered our course towards South Union, as that was thought to be the most convenient way; we arrived there and staid four or five days and some concluded to make it their home, in union with the Elders there. The rest of the company proceeded to Pleasant Hill, and by this time the sick were considerable better but when we arrived, there were fifteen that had to be helped into the house.

We tarried there a short time and received many kindnesses; then we proceeded on to Union Village, where we were kindly received and blessed with every thing that was necessary for our comforts and many voices were raised in joy and thanksgiving, to our merciful Father and friend whose power had protected, and carried us thro' all the sufferings we were called to meet.

Related by Sister Ruth Johnson Jan. 1856.

A Winter Journey to Busro By I B & J M

1st The sixteenth day of January, Thro stormy rains thro ice and snow,
From Union village we took our journey, To see the brethren at Busroe.
Near seventy miles we had to travel Before we left the settlement.
A howling wilderneſs before us, Twelve hundred furlongs in extent.

2nd The country all o'er flowed with water Beyond what had been lately seen
No track of man or beast before us, What dangers there must intervene
The dangers which we there encountered, Paſsing thro' the Ohio State,
The floating ice and chilly water Would be too tedious to relate.

3rd On the frontier a while detained Till Laughries waves had rolled down,
On the fifth morning it remained, To enter on the desert ground.
Each furnished with his staff and knapsack And some provision for the way
We entered on without conceiving What trials yet before us lay.

4th The present rains revived the waters, And still kept up the former flood
Hence several days we had to travel, Thro' heavy showers & tedious mud
But worst of all there lay before us, Low marshy flats all overflowed
From rivers deep and so extensive, No man or horse could paſs the road

5th Now for a sudden change of weather We prayed upon our bended knees
That violent cold may fill the aether And all these mighty waters freeze.
The weather changed the freeze commenced; And we desired it might not slack
Untill it formed a solid paſsage Each side of the Mushakitak

6th This dreadful marsh at length appeared, And mighty waters standing there;
Six miles at least all like an Ocean, With ice too thin our weight to bear.

By various means we sought a paſsage, But finding it could not be croſsed
In patient hope we there encamped, To wait the iſsue of the frost.
7th The second day we took a tour, In hopes to find a paſsage round;
And there a fox had killed a Turkey, The leg & breast of which we found
These little bitts well dreſs'd & smoked Did furnish one delicious meal
And for provisions so unexpected, How glad and thankful we did feel.
8th Two days and nights we there remaimain'd, With hunger pinched and freezing cold,
While the majestic currant flow'd O'er all its banks so high and bold
On the third, morn we ventured forward. However dangerous it might seem,
Wet to the loins and in snow water, We built a raft and croſsed the stream.
9th Five miles we trod the icy pavement Like roaring thunder cracking round;
And as the shades of night o'ertook us We safely reached the solid ground
While frozen trees are loudly cracking, And whistling winds severely blow,
Our most refreshing entertainment, Was a good fire and melted snow.
10th The towering nobs we next ascended Where we must face the northern breeze
Our limbs and bodies were so defended That nothing but our toes did freeze.
Thro various scenes o'er hills and vallies, We marched thro' the desert land,
Till early on the fourteenth morning White River brought us to a stand.
11th With floating ice the stream was covered So that we knew not what to do;
But far beyond our expectation, We espy'd a house and good canoe.
A friendly hand conveyed us over, With cold benumbed with hunger faint,
And the refreshment we there received The strongest language cannot paint.
12th Now with renewed animation, The hopeful journey we pursue,
Till the next fork of the same river, On the next morning came in view.

There twenty furlongs ice and water, Were mingled in one great uproar,
But being set acroſs the currant, We forced our paſsage to the shore.
13th Our feet had been so swelled with freezing, That several days we had to go
Without our shoes and in our stockings, To tread the brush, the ice and snow
But now well shod with Indian leather,* Our feet forgot their former pains,
And quite regardleſs of the weather We moved towards the Busro plains.
14th Our greatest sufferings now were over, And every danger left behind
Scarce thirty miles remained to travel, Where entertainment we could find.
Our weary limbs renewed their vigor Until we reached the Busro soil
And the kind welcome we received Made rich amends for all our toil.

* Moccasons. Iſsachar

Remarks extracted from a Journal of Iſsachar Bates's funeral
Written by Isaac N. Youngs.

Iſsachar Bates Senr. Was born January 29th 1758. He embraced the gospel in 1801. Having had a very remarkable experience, and paſsed through trying scenes, and wonderful exercises in his mind. Very shortly after he believed, or rather obeyed the gospel of Mother Ann he was called to go to various places and preach, in company with Benjamine Seth Youngs. They went to Pittsford Vermont – Gilford N. H. &c as is already recorded in many places

In the beginning of 1805 He started with his companions, for the Western States, Ohio, Kentucky &c to open the gospel there. And in them parts he labored upwards of thirty years; through many scenes of hardship, toil and afflictions, but has always borne up with wonderful life and zeal. He, was active and powerful; devoted soul and body. He possessed an extraordinary talent for discoursing with persons of all characters on religious subjects whether for inquiry, argument, or opposition: always ready for an answer: none at a loss for words; none afraid to meet any man on any subject whatever. It was not an easy matter for any professors of religion to get the better of him or to stand the test against him; his apt reply would most surely comprehend them, and generally silence opposers. He was as a battle-ax to all hypocritical professors — and a thorn to Antichristians. Was very plain and blunt, somewhat humorous; generally setting off his remarks with some very applicable Anecdote, or story, coming just to the case. There seemed rarely an instance but that he would have some entertaining or well adapted remark to make.

His mind seemed to be a great store house of information, a museum of intellectual curiosities. With him dies a world of knowledge and information in numerous incidents of his Life and past events, unknown to any one else; and no small share of good common sense, life and animation is buried with him, out of human sight & hearing: but we hope to meet him again.

He had a very good gift in speaking in public. And as was observed at his funeral, — he was remarkably zealous and lively. All his words and actions seemed calculated to inspire Life and animation. He was, with all, devoted to build up the good and pull down the evil; as his many hymns abundantly indicate.

He was remarkably industrious in hand labor; many times going to the extent of his strength to do all the good he could.

But the poor man had a hard scene to go thro', just at the close of Life. His change of situation, in coming back from Ohio, last year to spend the remainder of his days here, was a trying scene. He had spent the best of his days in that land, and labored hard to establish a good foundation there, and his interest was there, and his home seemed to be with them to live and die. But it seemed right in the wisdom of the Lead to call him away and gather him here; to make it his home here, till his days on earth were finished. With a heart full of grief he complied; striving to feel reconciled; resolved to be resigned to whatever was for him, come life or death. He has acted the manly part: has labored to be comfortable and cheerful, and to unite with every gift; has not sunk under discouragement nor slackened his pace in running for the prize; but went as a late verse of his says; "Strait ahead, you'll soon be there". And thus he finished his worthy life in honor; respected and beloved by all who knew him: and has gone to reap his reward in peace.

His soul was bound in fetters of clay and borne down with sorrows: and in his last hymn he prays;- "O heal my soul with sorrow torn" &c. He was weary of this world and according to his wish, is now released. And we have good reason to believe that he was kindly attended by guardian spirits, who were prepared to attend him as soon as he left the body: For three bright lights were seen hovering over him, about three hours before his death from which time he was more calm and easy than before until he died.

These lights were seen by Ruth Johnson; and she felt the impreſsion that they were evidences of invisable agents or good spirits, ready to attend Iſsachar on his departure and entrance into the invisable world.

Even so beloved Iſsachar of thee it may well be said, "Well done thou good and faithful Servant, enter thou into the joy of thy Lord".

Copied Sept. 19th 1858..

A Short Sketch of A Family Record.

Iſsachar Bates Senr. Was born in the town of Hingham. Co. of Plymouth, and State of Maſsachusetts. When a boy, he with his parents, moved to Sherburn Middlesex Co. When young, he left his Father and went to Garry, now called Phillipstown, W. Co.

He was married to Lovina Mainard of that Town at the age of twenty years; She being eighteen years of age.

By her he had eleven children; Two of which died in infancy. The rest grew up into Manhood. Viz. Levina (the oldest daughter) born Jany. 29th 1780. — Artemas, born March 21st 1782. Oliver born May 11th 1784. — Nahum born March 30th 1786.

In the year 1787 Iſsachar left Maſsachusetts, and moved with his family, into the State of New York, Town of Hartford, Co. Washington. and there Polly Bates was born, June 18th 1788. Iſsachar Bates Junr. was born, Nov 12th 1790. — Sarah was born November 29th 1792. William Bates was born April 23d 1796 in the Town of Hartford. In the year 1798. Iſsachar Bates Senr. removed with his family to the town of Scroon, Co. of Essex State of New York. There Betsey the youngest child was born. June 1st 1798. . . . . .

In the month of Febuary 1799. He moved back to the town of Hartford and bought a farm within half a mile of the lower Village. There he lived when he obeyed the gospel; which was in the year 1801.

In March 1803. He moved among the Believers at Watervliet, with his wife and family, except the three oldest children.

Iſsachar Bates junr.

Copy of a Letter

Watervliet Ohio May 12th 1835

Dearly Beloved and much respected Elder Iſsachar.

As the time draws near for your departure my feelings are gathered more and more to a point. I ask myself is this the last sight? Shall I see you no more? The veſsel from whom I first heard the sound of Mother's gospel. How can I bear the thought?

I have looked back to the first day that I ever saw you: and have taken a view of the hardships trials and sufferings that you have paſsed through in this land to plant and support the gospel. The perils that you have had to encounter, by water and by land: The sufferings from hunger and cold; and the persecutions from a gainsaying world; and reflect, how firm and unshaken you have stood through it all, to establish the Gospel in this Land, — My soul bursts

bursts forth in thankfulness to God and to his witnesses for the gospel of salvation! Yea I thank the Church in the East, for sending the gospel to this Land. I thank them for sending you with it: I thankfully received it.— Yea I truly thank you for keeping and administering it to me, from the day I first received it to this present hour. And Oh! how thankful should I be, if you could have ended your days among us.—

But you have always taught us to be reconciled to the gift of God; therefore, that you may be the more comfortable, we will labor to be reconciled, as we have no doubt but that you can be made more comfortable there, than is in our power to make you. And could you find a little rest, in your last days, it would be some consolation to us; for Heaven knows that your conflicts have been great in this Land.

Dearly Beloved, accept of this, as a small token of my love, rememberance and respect, together with my everlasting thanks.

And give my warmest love and thanks to the Church in the East, for granting us so great and lengthy a privilege. And I do desire to have a place in your feelings and to be remembered in your prayers, that I may be able to honor the gospel and those vessels that contained it, and that wrought so great a salvation for us.

With this little memorial of my feelings, and with a heart flowing with gratitude, I subscribe myself your Affectionate sister in the Lord. And that you may forever farewell is my fervent desire

Jane Patterson.

An awful Scene on Lake Erie

A perilous night paſsed on the Steamboat Caspian – (Captain Cooper.)

By Elder Rufus Bishop – Eldreſs Asenath Clark – Elder Amos Stewart – Brother Daniel Boler, (then our beloved Elder Brother in the Church – First Order) Sister Betsey Bates and our present Elder Sister Eliza Ann Taylor.

In eighteen hundred fifty two, June the seventh we started thro'
By railroad unto Buffalo; From thence acroſs the Lake to go
The puffing snorting Iron Steed, Came thundering on in mighty speed.
In which a paſsage we did take; From Canaan corners to the Lake.
Three hundred miles and more they say, We paſsed over by Railway
And landed safe in Buffalo – A buſineſs place as all may know.
And now commenced a mingled scene, Of Drivers high and low and mean
With advertisements, cards in hand, Giving us to understand,
That every Hotel was the best. – And if we wished to be blest,
With entertainment nice and rare, One says go here another there.
And Porters too for every boat, Each crying that no one afloat
Can equal theirs, in speed and time, With regulations all sublime.
And finally we made our choice, And to be heard, raised high our voice,
That we would take the Caspian, For Captain Cooper seemed the man,
With whom we chose to risk our life, Where danger seemed to be so rife.

We went aboard at half past six, And for a start the boatmen fixed
The rain in torrents falling fast; The wind was blowing in full blast,
And howling thro' the upper deck, Enough to work a mighty wreck!
The night was dark and dreary too The troubles met were not a few.
A woman with her infant child, Amid the storm and din so wild
Did miss the way did real and totter, And fell headlong into the water.
Forth-with two men in prayer to Jove, Into the troubled waters dove,
And with the help of but one other, Rescued the infant child & Mother
No harm was done save a good wetting, Which they will be long time forgetting.
The boat to be in usual time, Was bound to start at half past nine.
But many things turn'd up to hinder, And later still our start to render.
Pen and language fail me quite, To paint the scenes of this dread night.
At ten they bg to make a start, The steam was up and roaring smart,
The mighty wheels began to play, And our great boat to move away,
From her mooring at the dock, But soon was felt a thumping shock.
When lo! ahead beneath our bow, Was a canal boat or a scow,
Heavy laden down with wheat, Which did a while our start defeat.
The wind had blown it in our way And there the sulky creature lay.
And hard and long the hands did try To work a passage out and by,
Till thro' design or else by blunder; The Steamboat run the other under.
And down it sank into the deep. With two good horses and the wheat.
And tho we nearly were upset, - Our fate was greater trials yet.
Stone tables fell unto the deck, Smashing into perfect wreck.

Flower pots and china ware, And many costly dishes rare,
For as we ran upon the boat, Upon one side we had to float;
Thus like a house roof very steep, Awhile our decks did have to keep
Until we paſsed and came upright, With no great harm to us but fright
The hands did curse and swear a bit And sure we think tobacco spit,
Did fly about some in the rain, As they of this and that complain.
The riging of a Sloop near by, Entangled us and caus'd a cry.
Hold on! back up and disengage, And next a floating log did wedge,
Itself into one of the wheels, About which orders rolled in peels
To work it out, and haul away, Still further to the open bay
Which when we gained we glided forth A little distance west by north.
Then to the southward we did ride, With foaming waves on either side.
The night, (as dark as shades of hell where legions of poor sinners dwell,)
We paſsed in awful deep distreſs, And constant prayer to God to bleſs.
And keep us all in his right hand, And set us safely on dry land.—
The loud wind roared, the rain fell fast, And we were threat'ned by each blast,
To be sunk down to "low lands low", Where none of us desired to go.
Now on the mountain wave we rise Up, up towards the black'ned skies,
And feel the sweeping wind paſs over To spend its fury on the shore.
When down we sink to crater deep, The top of all our heads do leap.
Then comes a feeling o'er a man That shrinks him down into a span.
His stomach sick doth hard contract, And heaves and throws until in fact
He might near think his very legs Must both come up as sure as eggs!!

The wind continues hard to blow, Our mighty boat rocks to and fro,
We sick as death, yet sickness more, Seems every moment crawling o'er!
Until some care not one *white straw* How soon the last life breath they draw.
Reviving tho at times they pray, To see the cheering light of day;
To have the mad wind cease to blow, That we in peace may onward go;
That God would send his Angels bright, And guarde us safely thro this night.
And land us all in Cleavland port Thus we *his* favor oft did court.
Dear Elder Rufus kept so still, As to evade the sickning pill,
Which comes by running all about, And keeping up a snug lookout,
To see if things were going right, As A. and D. did thro the night.
The sisters had to share in pukeing Their stomacks seemed all things rebuking;
For all that could come up, indeed, Was routed out with mighty speed.
No sort of kettle comes amiss, For such an awful time as this.
All ranks and grades, were level'd now, Into one common sick pow-wow;
The *dandy* slick and *Lady prim*, With ragged *Bob* or *Jack* or Jim,
Were sick and spewing on the deck, Indeed fals prid now had a wreck.
Many were frighten'd very much, Untill despair their hearts did touch
But as for us we kept in faith That we should all be landed safe.
But there were men both old and tough And to such storms quite us'd enough,
Who said their hopes had fled away, As to beholding one more day!
Two hundred and eighty five feet long, The boat was built both large & strong.
Sixty five feet from side to sides, The buoyant waters to divide
State rooms, saloons and promanades; Soffas chairs and pleasant shades.
And every thing in order neat, In truth the fare was all complete.

But one thing more ~~we did~~ desire And that thing we could not acquire;
That was, to have the weather clear, And calm so we should nothing fear.
But such was not to be our boon We found this Lake (unlike Lake Schroon;)
Was rough and boistrous in extreem Much worse than any frightful dream!
Oft oer the railing waves did dash, And pour down to the hole cosplash!
Till water there two feet or more, Did measure on the bottom floor.
Day break appeared and better we, Could view the dangers of the sea,
The breaking waves foamed every way, And high, and heavy, rose the spray
The Captain thought it would be best, In Erie port to halt and rest,
So in we ran and staid eight hours, Until the gale had spent its powers.
At four Oclock we started out And shot along as slick's a trout;
And now we had a pleasant time, The boat went steady and sublime;
And we could walk and see the water, And no more have to reel and totter.
We long'd to reach old Cleaveland haven, Which thing we did about eleven.
Behind the time just fifteen hours, And that because of stormy powers.
Who now but Elder Samuel Russel, Came unto us amid the bustle;
And Elder Brother Pomeroy — Was there our meeting to enjoy.
They took us from the noble boat, (Better than which did never float,)
And at a Hotel we did meet, Two more dear Angel faces sweet,
Eldress Adaline R. was there, And Sister Susannah Sawyer fair
And O! how glad we were to see, These sisters of the Ministry.
Their carriages for us then stood, And all accommodations good,
To carry us, North Union too, Where we did feast on loves that's there.

Now to thee, we bid farewell old Lake, With all your storms that rise to shake,
Good honest people in your boats, Which on your boiling bosom floats.
You'll no more make us sick again; As long as we can all remain.
Upon the terrafirma shore; So let your mighty billows roar;
We bid defiance to your grave, Since God in mercy did us save.
Now safe and happy, lo, we sing, Sweet praises to our heavenly King.
We thank our God who did protect, His chosen people and elect.
Then here my poem I will end, Lest I may worry my dear friend
Respected Sister Betsy B. For whom I wrote this poetry...

Elisha D. Blakeman

N. B. The proceeding narrative, was based upon facts gleaned from a journal that Brother Daniel Boler kept, of all important things concerning their journey.

E. D. B.

Written for Eldress Betsy Bates New Lebanon
Church – First Order

Copied April 1866....

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